The Track Record

The International Bigfoot Society™ Newsletter
A subsidiary of the Western Bigfoot Society™

DECEMBER 2005 SUMMARY #156
SPECIAL OVERFLOW ISSUE
EDITOR RAY CROWE

Out There?

EXTRATERRESTRIALS' MESSAGE TO EARLY MAN: "PUT IT ON STONE!"

It does seem that humanity has always tried to communicate with future generations by ways of a written, or in this case drawn, history. Or maybe these mysterious symbols found on the rock surfaces: pictographs and petroglyphs. Pictographs are artwork drawn on rocks or cave interiors using some sort of paint, which is applied with fingers, sticks, or leaves. They were mostly three colors red, black, and white. These colors were derived form grinding minerals into powder form then adding oil to bind them into paint. This type of art dates back to the Neanderthals, or perhaps older, and depicts their ceremonial rituals and daily life.

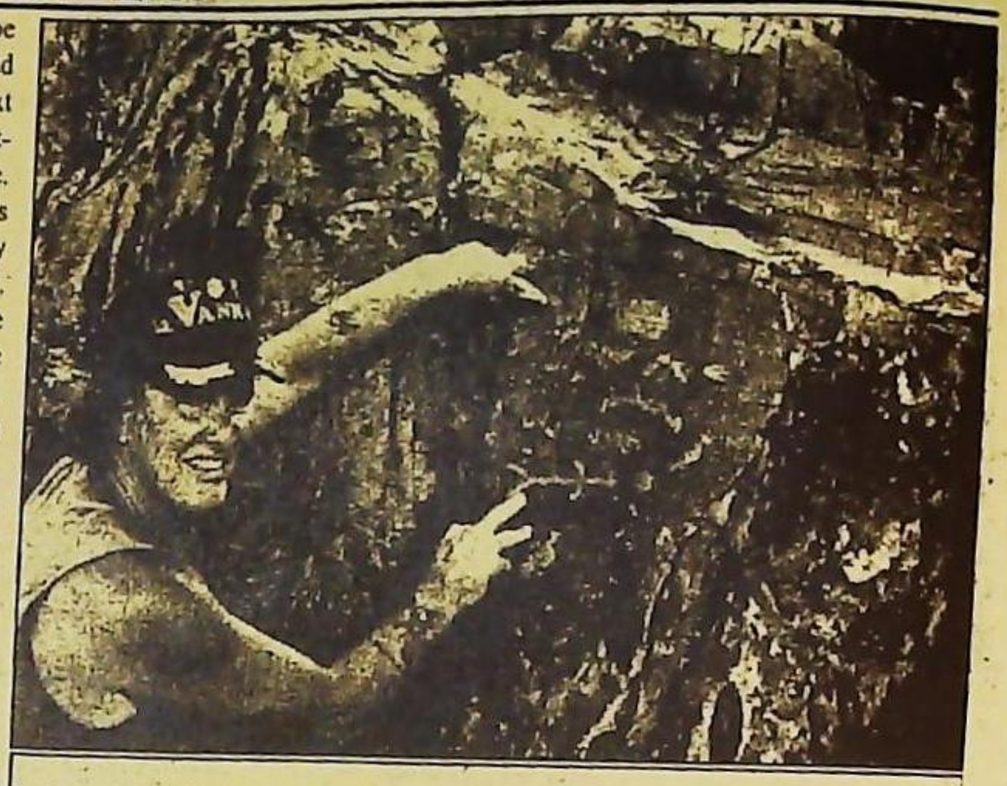
Petroglyphs are carvings found mostly on darkly painted rock surfaces. As the chisel's tip removes the dark stone's surface, the lighter color rock found behind the surface is formed into a shape or outline. Because of the permanence of the carvings, they can be found in open unprotected areas. The European Puritans that settled in the Massachusetts Bay Colony of North America first discovered this type of art. The Puritans believed the carved human figures covering Dighton rocks represented works of a vanished race's symbols of astrology or their representation of their gods. Some believed that the carvings were left by Norse, Phoenician, Scythian, or Portuguese explorers as a key to buried treasure. The truth of the matter is that the carvings are the work of the indigenous Algonquian people.

As a full time researcher, I spend many, many, weeks in a year in the field, searching for the existence of Bigfoot beings. This pursuit takes me into many caves in the mountainous region of Arizona. Some of these caves are very ominous. In one cave I found large footprints in the deep dust. On further investigation of the cave's interior, I inadvertently walked into a nest of inactive rattlesnakes. The whole cave then became a buzz with sound so loud that it hurt my ears. As I gently backed to the cave's opening, my flashlight's beam hit what seemed to be drawings on the wall. I had planned to come back next summer when the hibernating snakes would be gone. When I returned, the cave's opening was completely covered from a rockslide. I'll never know what made the loud noise, or where those large footprints led. As a researcher I try not to let those things bother me.

Things like that, which I couldn't find answers to have been on my mind for many years, unit I started studying the hidden petroglyphs that I have found deep in the mountains of Northern Arizona. It was in my search for the Bigfoot/Sasquatch beings on the area that I came upon these strange carvings on rocks. When I would find these Sasquatch tracks, sooner or later, the trail would lead to a rock carving. Some of the carvings were images of human-like faces poised looking up at the sky.

Some other carvings were common scenes of rivers, snakes, scorpions, elk and deer. Other told the history of the people. A carving of a Spanish soldier with a sword sticking from his chest reflects Cortez's 1570 quest for the fabled city of gold. Many of the Anasazi were raped and killed.

Other carvings were more fascinating, like UFO-shaped objects with flames coming from them.



Author is pictured here with petroglphs he found in the northern Arizona canyons.

I also found in the same area a carving of an alien being with three fingers and toes, wearing a helmet. This carving told me that they knew about the existence of, and possibly encountered alien life forms.

I knew that the Indians would at the very least have to see the aliens and their crafts to have been able to carve their images on the rocks some 1200+ years ago.

The Anasazi, themselves, have seemed to encounter a fate as mysterious as their cryptic stone carvings. It seemed the tribe just disappeared from the face of the earth. Nothing of the Anasazi is left, save their ruined dwellings, stone carvings and folklore. One Anasazi legend has it that "hairy stick people" came in the night and stole the women, children, and food of the cliff dwellers. Could aliens have taken a whole community of human beings away? Recently abduction expert Budd Hopkins broached such a phenomena. I feel that they were shown another world inside our own. This threat could explain why the Anasazi built their communities high upon the mountains, perhaps to fortify themselves from their unwanted nightly visitors. The height of the dwelling, above the tree line, would make spotting UFO's in the night skies easy.

Not just Bigfoot tracks are common in this area, but smaller five toe prints of beings I refer to as Interterrrestrials. Most of their tracks are found in subterranean cavern, far away from man's domain.

Could the large Bigfoot creatures, of this same area, be using the same subterranean openings to avoid detection from man's ever prying eye? Could they be a distant cousin of the Interterrestrials. But why do these creatures fear detection? I have seen and studied them, and deduced there only predator is man. With their cautious habits, like the petroglyphs and pictographs, they will live on for as long as there is a world.

Buyer Beware

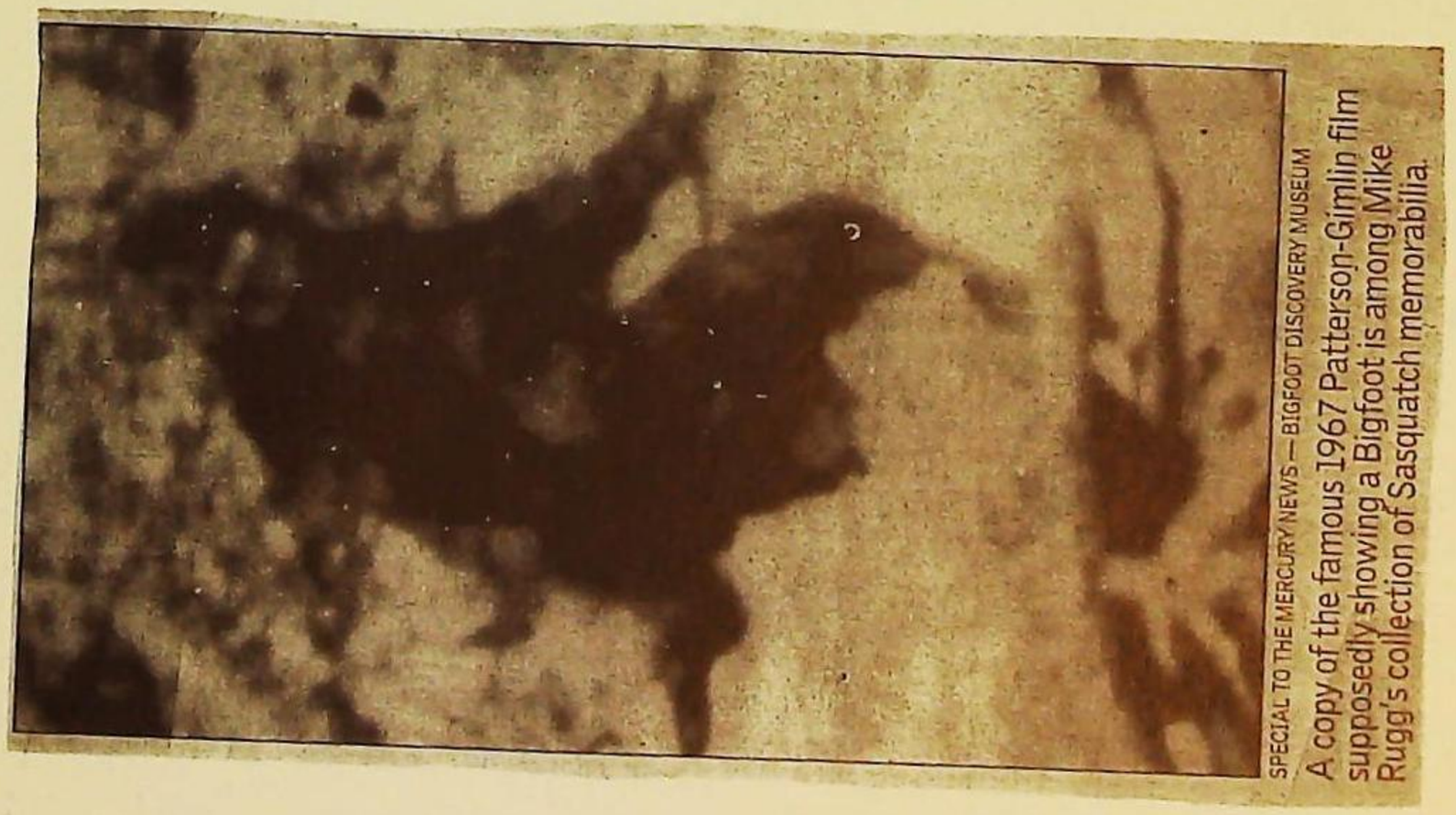
Have you ever bought a used car or truck only to find out that you only traded your problem vehicle for one that

blows up. The transmission goes out or the rear end breaks then you have the right to have that vehicle repaired at the dealers cost, the vehicle exchanged for one that is comparable in value or a refund

Ralph Morrison

Healthy Living

Processed Sugar



SPECIAL TO THE MERCURY NEWS — BIGFOOT DISCOVERY MUSEUM

A copy of the famous 1967 Patterson-Gimlin film supposedly showing a Bigfoot is among Mike Rugg's collection of Sasquatch memorabilia.

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Issue 156 December Summary, 2005, $20.00 year (10 issues), $30.00 foreign, post paid. There is no November or December summary, but Specials may be published, 225 NE 30th Avenue, Hillsboro, OR 97124-7055; Phone: (503) 640-6581 Email: RayCrowe@netzero.net , Vice President: Patti Reinhold, 1086 46th Ave, Sweet Home, OR 97386 541-367-2359. Other board members: Terry Reams, Keith Ardinger, Diane Demers. The WBS is a tax-exempt, non profit organization, 501(c)3 your tax-deductible donations are appreciated #93-1181554 Copyright Dec 2005 InternationalBigfootSociety.com Domain name.Webmaster Robert Murdock; robert@digitaledge.com

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* REMEMBER...WE NEED YOUR CHANGE OF ADDRESS NOW... POST OFFICE THROWS AWAY BULK MAIL. Sorry, I can't replace if lost due to address change. Back order is possible.

MEETING

Monthly meetings will be at the Home Plate, 8501 N. Lombard, Portland. Dinner at 6PM and meet at 7PM, All invited. Free to the public (no indoor meeting in July, Aug., Nov. or Dec.). There will be a mini-museum and items will be for sale by owner Patti Dietz. Next meeting will be the end of January 2006.

MISCELANEOUS

From : Craig Woolheater <ecwool@swbell.net> Swamp Ape Seeker's Faith Holds Fast By GEOFF FOX gfox@tampatrib.com Published: Dec 13, 2005 LAKELAND - Scott Marlowe thought he was being watched as he set up camp in a remote, marshy area of the Green Swamp."Could just be a pig," he said, scanning the dense woods. To Marlowe, the familiar feeling was encouraging. He said he had experienced something similar 30 years earlier, when he first encountered a swamp ape - also known as a skunk ape, Florida's version of Bigfoot - outside his Lakeland apartment. In Florida, tales of swamp apes are about as old as the Suwanee River. Likewise, around the world, stories of Bigfoot, Sasquatch, the Abominable Snowman and similar creatures have been passed down for centuries by indigenous tribes, settlers, hunters and others. Some believe the stories. Many don't. Then there's Marlowe, 55, of Winter Haven, who not only says he has seen swamp apes but spends his time looking for more.On his recent outing in the Green Swamp - an expanse of nearly 50,000 acres in Polk, Lake and Sumter counties - Marlowe spent a week in an area northeast of Lakeland. His goal was to photograph or videotape a swamp ape, or at least collect evidence such as hair, footprints or DNA samples. Joining Marlowe were students from an online course in cryptozoology - the study of mythic creatures such as Bigfoot and the Loch Ness Monster - that he teaches through Florida Keys Community College. Swamp ape enthusiasts from across Florida and elsewhere also made the trip. To Lorena Madrigal, an anthropology professor at the University of South Florida, the group was wasting its time. "There's no evidence of such an animal anywhere," she said. "There's no animal that looks like that: a hairy, hairy big ape that walks [on two legs]."There are monkeys in the New World, but no apes. It would be very strange to find such a thing here."Database Of Sightings. The naysayers don't faze Marlowe, who also is affiliated with the Pangea Institute, a nonprofit organization that arranges behind-the-scenes museum tours and organizes fossil digs and shipwreck expeditions. Pangea also maintains a database of about 180 swamp ape sightings in Florida, many of which Marlowe has investigated. Based on a geographical pattern of those sightings, Marlowe, who doesn't hold a degree, concluded the creature - or a pack of them - would be migrating in early November through the Green Swamp en route to Big Cypress National Preserve, near the Everglades. Using maps and data from a Global Positioning System and Geographic Information Systems, Marlowe thought he had found the right spot in the muggy marsh to find a swamp ape - a term he prefers to "skunk ape." Marlowe had never heard of the creature before a night in October 1975. As he was unloading groceries from his car outside his Lakeland apartment, he said, he sensed he was being watched. Looking up, he said he saw a hairy, roughly 7-foot-tall "man-ape" standing under a light across the parking lot. He said the creature watched him, then scanned the parking lot and apartments before leaving - on two legs. Marlowe said his latest encounter happened one night in June while looking for swamp apes near Orange, Texas, with fellow researcher Chester Moore. He said they entered a swampy area near a cow pasture when they saw the creatures on infrared scopes. "You could clearly smell them when we entered their domain," Marlowe said. Interdimensional Window Besides Marlowe, there are several research organizations around the country that conduct searches for Bigfoot and swamp apes. Among the groups rages an argument over whether or not to kill one of the creatures. While a swamp ape carcass would offer proof of the creature's existence, Marlowe opposes hunting them like game. He said he wouldn't be opposed to tranquilizing one, but he lacks the necessary state license and permit to do that. Marlowe said he usually goes on at least four swamp ape expeditions a year, guided by reported sightings. Typically, between three and 12 people join him.His cryptozoology course, which yields no academic credit, consists of a weeklong field study, including an orientation that explores theories about the existence and evolution of cryptids: animals not recognized by science, such as the swamp ape. During last month's orientation, Marlowe told a group of about 15 people that, based on sighting reports, footprint casts and his own experiences, he believed Bigfoot and the swamp ape are different creatures. He cautioned, though, that evidence must be viewed skeptically. He said foot casts can be easily faked; some supposed swamp ape pictures look like people in gorilla suits, while others are too unfocused to be considered credible. "One woman thinks it moves around her back yard and disappears through an interdimensional window," he said. Possible Nests Found Joining Marlowe's group in the Green Swamp last month was Ken Gerhard, a devoted swamp ape searcher who spent about 15 years touring the United States with his band, Bozo Porno Circus. The Houston man now tours remote parts of the world with kindred spirits in search of mysterious creatures.In Australia, Gerhard has searched for the Yowie, the Down Under version of Bigfoot. He spent a few days in the Green Swamp on his way to Belize, where he planned to look for Sisemite, that country's

KEEP YOUR SKEPTICALS ON WHEN READING THESE REPORTS

version of the creature. Gerhard brought with him a primate pheromone chip, a small red disk containing substances secreted by primates. The chip, which smelled worse than road kill, could attract a "great ape," he said. Shortly after entering the woods, Gerhard found large branches in a crossing pattern covered with brush - a possible swamp ape nest, he said. Gerhard's find was the first of several possible nests he and Marlowe said they discovered during the excursion. However, after spending several hours a day among the mosquitoes, snakes and wild pigs, there were no swamp ape footprints to photograph and cast, no hair to collect and no possible DNA samples to lift from twisted branches, which swamp apes are said to break to mark their territory. And despite his use of "trap cams" - cameras that automatically shoot when someone or something stands near them - the trip didn't produce a picture or video to prove the existence of a large, hairy primate living in the Florida wild. Not that Marlowe was deterred.
He said there have been a rash of sightings around Tate's Hell State Forest, southwest of Tallahassee, where an expedition is pending, and Three Lakes Wildlife Management Area, near Holopaw."The Pangea Institute is developing a rapid-response team," Marlowe said. "Within 24 hours of a sighting, we want to have somebody on site ."A hunter in Three Lakes was so scared that he just packed up and left." And if he sees another swamp ape? "I'll go right up to it and shake hands," Marlowe said. "I hope to make everyone a believer by finding one soon."

SWAMP APES To report a swamp-ape sighting, send e-mail to the Pangea Institute at cryptids@pangeainstitute.us. The following are names of similar purported creatures around the world: Batutut, Borneo
Big Gray Man, Scotland
Bossburg Giant, Washington state
Didi, Guyana
Fouke Monster, Arkansas
Gin-Sung, China
Grassman, Ohio
Higabon, Japan
Honey Island Swamp Monster, Louisiana
Kikomba, Zaire, Africa
Mogollon Monster, Arizona
Momo, Missouri
Muhalu, West Africa
Orang Gugu, Philippines
Skookum, Washington state
Sasquatch, Canada
Tano Giant, West Africa
Tree Eater, Finland and Croatia
Woods Devil, New Hampshire
Wookie, Louisiana

* "Michael Newton" <eyeofnewt@att.net> From First Perspective (Canada): 13 Dec. 2005 Bigfoot Buzz, Lynnel Sinclair and Lorne Olsen This is our first column for The First Perspective newspaper and we are both really excited about the following stories that we are sharing with you. We started this column in the previous month for the Manitoba provincial Aboriginal newspaper, the Drum.

We want you to know that when you email us we will not use your name, we respect your privacy and we know from first hand experience the difficulties of sharing stories like these. We've been researching Sasquatch for years now and we have tons of stories to share with you.

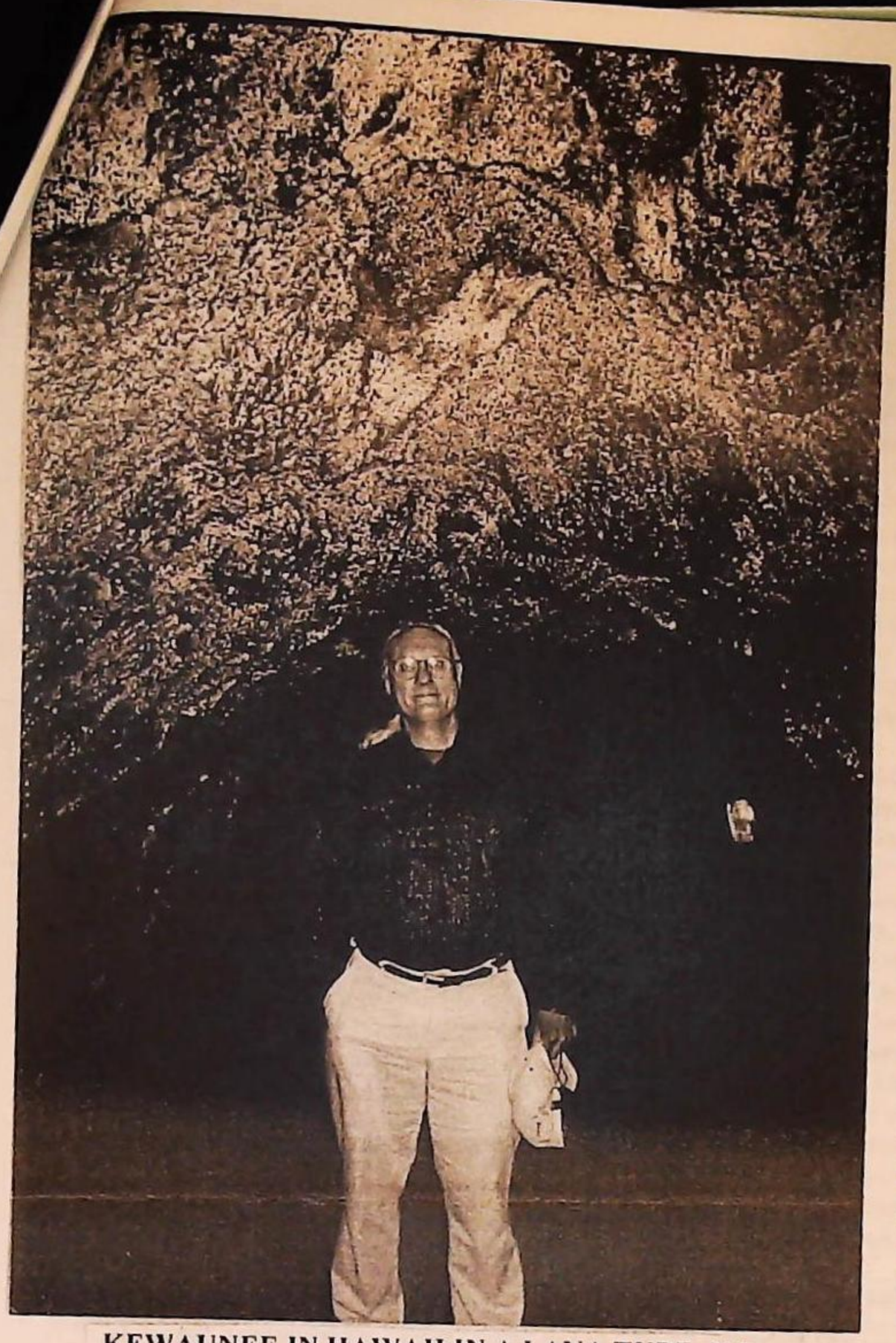
Here are some stories--we hope that you enjoy reading them as much as we have compiling them.

Our first story comes from the Lake of the Woods, a provincial park bordering on eastern Manitoba and Northwestern Ontario. Jessica was camping with her two friends. They were the only people at this particular campground that weekend. The girls pitched their tent and enjoyed their evening. They settled down for the evening and went to sleep. Some time during the night something started howling around their campsite. This woke up the two girls but Jessica continued to sleep blissfully unaware of what was going on. The two girls were both frightened because something was outside making all kinds of noise howling, grunting, and circling their tent. Whenever it got close to where they were standing in their tent they would move to the other side. Her two friends, meanwhile, were watching while as Jessica was starting to be pushed by something from outside of the tent. Jessica was still sleeping while this was happening, the amazing thing was whatever it was made her turn over while she was sleeping. Jessica didn't wake up! The stranger continued to circle their camp and drop—what they discovered to be in the morning--pine cones on top of their tent. Eventually it left and the girls did not sleep for the rest of the night. About four in the morning Jessica woke up. She heard weird howling far off in the woods. The next morning the girls left and were quite shaken by what had transpired.

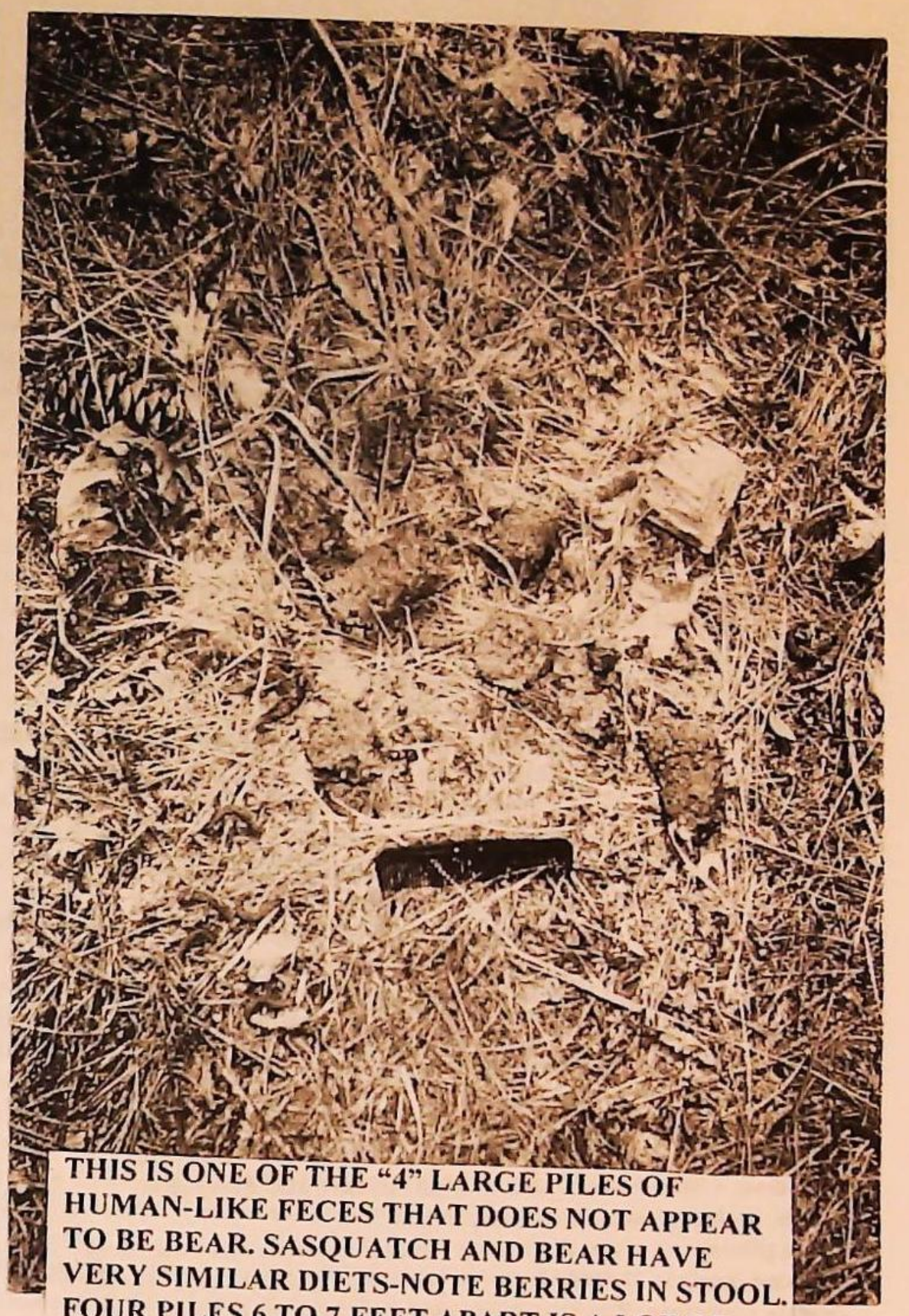
It was in the late fall just past midnight when our next report happened. The witness was driving on Highway #50 on her way to Sandy Bay, Manitoba. As she was driving she suddenly spotted something squatting on the side of the road. She swerved to miss it and at the same time turned to see what is was. Her mouth went dry and her heart beat faster as she realized it was a 'sabe' (sabeh - sasquatch). It was holding something with both hands and eating it (perhaps roadkill). It seemed to move in slow motion as it lifted its head to look up at her passing by in her vehicle. The witness looked directly into its face, which was covered by dark hair, and its eyes appeared small and beady. Its face reminded her of a gorilla. It was swarmed by what appeared to be a cloud of mosquitoes. It looked hunched back because of the way it was sitting on the road. The sabe appeared to show no fear even though she had almost hit it. As she passed it she swerved into the other lane and when she was about seventy-five feet away from where it was, she slammed on the brakes. She turned back to look at the sabe and that's when it stood up on two legs, very fluidly and gracefully. She screamed and stepped on the gas pedal fearing it would approach her. She drove like a maniac to her family's home and told a relative what she had seen, crying while she talked. The relative had difficulty believing the incredible story, as do most people when they are told these stories.

She had a hard time sleeping that night. To this day she doesn't drive alone at night on this highway and she feels anxious when she drives through the area. The third story comes from an unusual setting-a honeymoon! 'Mary and Joe' were on their honeymoon and stopped off the highway in Oregon's beautiful mountains to take a picture. They got out of the car and Joe climbed up an embankment and posed. Mary snapped his picture and they carried on. After returning home to Winnipeg they started showing their honeymoon pictures to friends. One friend gasped at the picture of Joe standing on the outcrop and asked if they were afraid of what stood behind him. Unbeknownst to them at the time the picture was taken, a dark figure was standing behind him. Though this figure is some distance in the back of Joe it still appears larger then he is. Both Mary and Joe cannot remember any unusual smell or seeing any tracks at that site. It is possible they may have stumbled unto the path of this Bigfoot and caught it off guard and it curiously looked on for the moment the humans there.

A man from Alberta was visiting his relatives in B.C. when he and his cousin went swimming in a remote area lake. His cousin Fred returned to shore ahead of him while he continued swimming for a while. He decided to sneak up on his cousin and swim quietly just below the surface to shore. Partly seeing what he thought was Fred standing on the shore he jumped out of the water to startle him but instantly became startled himself! Before him stood a large hairy man figure between 7 and 8 feet tall. He noticed it was very muscular but thoroughly covered with black hair. He thought it looked eerily similar to a human. His cousin was nowhere in sight. This encounter lasted only a few seconds as he and the creature startled each other and ran in opposite



KEWAUNEE IN HAWAII IN A LAVA TUBE, K.L.



THIS IS ONE OF THE "4" LARGE PILES OF HUMAN-LIKE FECES THAT DOES NOT APPEAR TO BE BEAR. SASQUATCH AND BEAR HAVE VERY SIMILAR DIETS-NOTE BERRIES IN STOOL. FOUR PILES 6 TO 7 FEET APART IS A LOT OF POOP FOR ONE CREATURE. THIS WAS IN SOUTHERN OREGON, AUGUST 2005. K.L.

THIS IS THE DECK I SAT ON WHEN THE SASQUATCH WITH GLOWING RED EYES APPEARED. THERE WERE TWO WITNESSES. K.L.

directions. He said he was not happy to have had this rare encounter and will not return to that area.

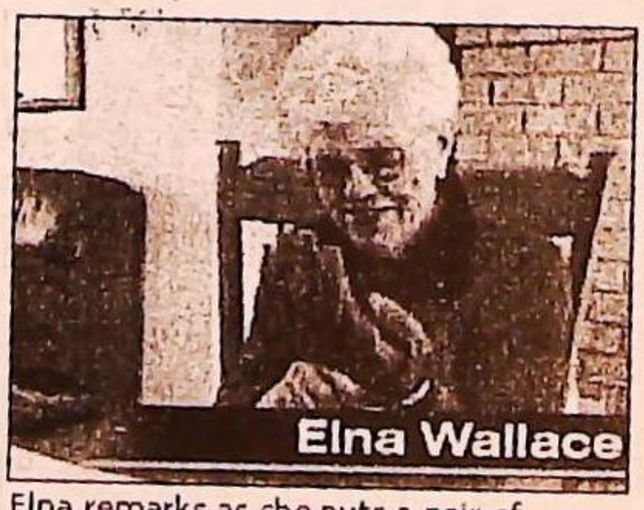
* "Michael Newton" <eyeofnewt@att.net> From The Scotsman: 13 Dec. 2005 Fossils 'from ancestor of Nessie' sold for £35,000 IAN JOHNSTON

A FOSSILISED skeleton of a dinosaur claimed by some to be an ancestor of the Loch Ness monster was sold at auction for more than £35,000 yesterday. The skeleton of a plesiosaur, which scientists say lived some 205 million years ago, was the first sold on the open market anywhere. Plesiosaurs, which were marine reptiles, inhabited the oceans from 230 to 65 million years ago when dinosaurs dominated the Earth. They had long necks, small heads, sharp teeth and a round body. The creatures thrust themselves through the water with their four flippers and steered with their tail. The appearance tallies with some descriptions of the monster said to inhabit Loch Ness and has become the most popular attribution for alleged sightings the mythical beast. Mikko Takala, a Loch Ness researcher who runs a prominent website about the monster, claimed to have captured Nessie on camera in July this year. "The creature was estimated to be about three and a half meters long and was about 50 metres offshore. No photo trickery has been used, although some other, sadly envious, 'researchers' are already making such unfounded and spiteful allegations," he said. "It has not been scientifically proven that a herd of plesiosaurs does not live in Loch Ness and many people have seen things with their own eyes." The fossil of the auctioned plesiosaur, which means "near reptile", was 70 per cent complete, a rarity which was reflected in the price paid, which included the buyer's premium. The rear, left-hand side of the upper skull and lower jaw is complete, which is extremely rare as the skulls are usually largely missing due to their fragility and position at the end of an extremely long neck. Bloomsbury Auctions, which carried out the transaction in London, was unable to disclose who had bought the 10ft long specimen, which formed part of a sale of rare and decorative fossils, rocks, minerals and meteorites.

The plesiosaur, from the Lower Jurassic period, was unearthed in Lyme Regis in Dorset about 20 years ago and has come from a private collection. The first well-preserved plesiosaur fossil was also discovered in Dorset in 1824 by collector Mary Anning.

* Bigfoot documentary to celebrate its 40th anniversary in 2007 12/13/2005 15:38 PRAVDA The most famous eyewitness of the gigantic ape-like creature held the US citizenship: it was President Theodore Roosevelt

The World Wide Fund for Nature has recently made a sensational announcement about the discovery of a previously unknown mammal. The cat-sized animal was found on Indonesia's Borneo Island. In spite of the fact that humans have explored the length and breadth of land, scientists still discover new species of mammals. A dwarf elephant, a mountainous lion, a dwarf rhinoceros, a giant panda, and many other animals have made brand-new entries on the zoological list of planet Earth.



Elna remarks as she puts a pair of 'Bigfoot' gloves on, "Yeah, I had em on."

The biggest, most mysterious and controversial mammals of all the Bigfoot, remains undiscovered, though. Countless scientific expeditions, crafty tricks and traps to catch the mysterious creature have brought no results. But people will continue searching.

The world-known documentary showing the Bigfoot walking in California will celebrate its 40th anniversary in 2007. Millions of people have seen this film worldwide. One may say that it is as popular and famous as Disney cartoons. Experts of all titles and ranks have analyzed every slightest detail of the footage. The USSR's KGB officers were extremely interested in the US-made film as well: they concluded the tape was not fabricated. US specialists used laser equipment, radar probes and robotic stations to analyze the controversial material and came to a similar conclusion. Specialists, including Russian scientists, believe that the film shows an unknown animal, not a human being. Unfortunately, it has not been possible to conduct a genetic analysis, which would clarify all points on the matter.

There is nothing surprising about the fact that it was the USA, which obtained the most famous Bigfoot. The most famous eyewitness of the gigantic ape-like creature held the US citizenship too. President Theodore Roosevelt saw a Bigfoot in the beginning of the 20th century.

Bigfoot has been spotted on Russia's territory too. The last expedition took place in August of the current year, when a group of Russian researchers went to Bashkiria Republic. As usual, the scientists found a great deal of footprints and witnesses who saw the creature, but they failed to catch the sight of the animal. There was a special committee at the Russian Academy of Sciences to study the Bigfoot phenomenon.

The expedition organized by Japanese scientist Yoshiteru Takahashi in the Himalayas ended with a sensation. The researchers saw Yeti walking at a large distance. They found 13 footprints of the animal, each of them measured 35 centimeters long and 20 centimeters wide. Takahashi said afterwards that he was certain of Yeti's existence.

Mountaineer Makoto Nebuka, who devoted 12 years of his life to the Bigfoot phenomenon, concluded that the legendary Yeti was a brown Himalayan bear. The word "Yeti," the scientist said, was a twisted version of the word "meti," which means "bear" in a local dialect. The bear is considered a supernatural creature in Tibet, that is why the myth about the Bigfoot was distributed so fast in the world, Nebuka believes.

Carl Linnaeus, one of the founding fathers of modern biology, believed that there was an intermediate species of troglodytes, or cave-dwellers, between modern humans and apes. Could Bigfoot could be that troglodyte, a lost link of the evolution?

Russian professor Boris Porshnev believes that Yeti descended from Neanderthal men that were ousted from Europe and then exterminated by organized Cro-Magnon men about 50,000 years ago. A remarkable discovery made headlines of all newspapers several years ago. Scientists discovered a frozen mummy of a human being that lived on the planet over 5,000 years ago. Following Porshnev's theory, it looks

Kewaunee Lapseritis, BA, M.S., MH., Social Scientist ; BIGFOOT IN HAWAII

In June 2005, I was invited to speak at a major conference on the Big Island called the "Dolphin and ET Civilizations Conference," where a Nuclear Physicist, several speakers with doctorates in science, and other erudite speakers shared their research findings to an audience of 300 people.

Joan Ocean, M.S., hosted the conferenc4e. Several years ago, while swimming with a pod of wild dolphins, Joan was shocked when these highly intelligent sea mammals began to telepathically communicate with her. Later, she communicated with whales as well. One of her tow books, The Dolphin Connection (1989), share her personal experiences interacting with them.

I was amazed to meet so many well educated people in the audience who claim to have had telepathic communication with their cat, dog, horse, whales, dolphins, ETs and even Sasquatch people. I wished some of the conservative Bigfoot researchers were there to be educated and exposed to a phenomenon that is not new but is being experienced by more and more people around the world when interacting with animals. Bigfoot researchers are stuck because they are acting on what they subjectively believe, not what's really out there. I say this most respectively. But someone has to point them in the right direction after 50 years with very little progress and nothing to show for it. It's time to reassess one's approach to the problem and my discovery in 1979 that Sasquatch are a telepathic nature-people, needs to be taken more seriously. This is authentic. I am speaking God's truth!

In August, for example, a woman contacted me from Bellevue, Washington, telling me she is an animal communicator who lives in South Africa, and is here for a several months. She told me she works with the wildlife service there, communicating with elephants and other animals. The woman also said she had been communicating with a Sasquatch all summer when my name came up in their conversation. The being told her that his people honor me for trying to raise public consciousness that other intelligent people live here too besides ourselves, even though they look very different.

This woman was approximately the eleventh person who never met me, yet knows me only through telepathically communicating with a Sasquatch. Why would eleven people I don't know call me relating similar information if telepathy was not a real phenomenon that is an integral part of Bigfoot's survival skills?

While in Hawaii, I went snorkeling everyday for nearly a week. Huge sea turtles bumped into me and wild dolphins swim to within foot of me. It was awesome! Later I saw pilot whales. To view dolphins underwater curiously drifting by me, turning to look at me as they pass was a thrilling experience.

Later, I flew to the island of Kauai for ten days to investigate Sasquatch there. There are twelve man-creatures living in the rainforest in the interior. In the morning, the day after arriving, a Sasquatch contacted mia mental telepathy, saying they welcome me and Joan. We found an area where they agreed to walk down out of the mountain to our tents. It was in a jungle near an isolated beach. Tents were set up about 50 yards apart so we would be alone and vulnerable.

On the first night, one of the beings reached into Joan's tent, placed its hand on her left shoulder and gently rocked it. She walked around in a daze over the next week in disbelief. Later that week, a Sasquatch spoke to her (mind to mind) as well.

The second night while in my sleeping bag, I heard twigs snapping and movement outside my tent. I listened carefully for ten minutes listening ot rustling leaves on the jungle floor. I decided to telepath to what might be a Sasquatch out there. Mental telepathy is thinking at a person while visualizing that person. I said, "If it is one of my friends the Sasquatch people, please make more noises so that I know it's really you." I laid there listening of 30 to 40 seconds, didn't hear a sound, so decided I was wrong. Just as I closed my eyes, a Sasquatch slapped the top of my tent four times just above my head where the tow rods cross to keep my tent erect. I jumped! He startled me! I began asking him questions, but received no reply. I am planning another trip to Kauai in 2006 and will stay for one month.

It takes a long time for a Bigfoot group to gain a person's trust. They are very weary and said they rarely show themselves to any one, only an occasional Hawaiian elder. Leaving smoked salmon and chocolate bars did not interest them, even though it was my offering of friendship. Over the last 49 years that I have been a researcher, I have noticed that some family groups in one area may be friendlier than others. This group was friendly but say and still are somewhat xenophobic. It is a waiting game. The longer one spends in a geographic area and returns annually, the greater a chance for contact. No guns or cameras needed. These items are a threat to the Sasquatch people. Try leaving them at home, then go into an active area completely alone holding amicable thoughts...because they will be reading your mind. This is the way I conduct my field research and that's why I have been successful.

BIGFOOT IN OREGON

Six weeks after returning from Hawaii I drove down from the Seattle area to southern Oregon to investigate. I was gone for two weeks. The area was 15 miles from California, close to the Kalmiopsis Wilderness. Once I arrived at the cottage at the far end of a friend's ranch, I saw deer, flocks of turkey, Canadian geese, et. The people who own the property began telepathic communication with the psychic Sasquatch in May 2005. The woman never read a book about Bigfoot and was unfamiliar with the scientific issues surrounding the phenomenon. She thought telepathy was a "normal" means of communication for them...and it is! The woman called me one day telling me what the Sasquatch people were telling her. Then, she began sharing what the

beings told her about me. So, here again, if mental telepathy was not a real phenomenon...why are people repeatedly calling me with messages from Sasquatch? We must get real about what's going on and then let go of Old World thinking about monster hunting and embrace a new paradigm.

The first night at the cottage, myself and the husband and wife sat out on the deck starting at 9 PM. The deck is low, just a little over one foot high in back of the cottage. Close to 10 PM all three of us (I have two witnesses) observed red glowing eyes some 100-120 feet in front of us at the edge of the woods. This is the first time I have seen glowing red eyes in a Sasquatch. The eyes were 8-10 feet off the ground. Two nights later, I sat on the deck by myself and a Sasquatch came closer...40 to 50 feet from me with red glowing eyes. My entire body was vibrating from their presence. I was not scared even though there was an air of spookiness because of the eyes. I had three small water melons, several squash ,and Indian tobacco on the deck for them. I left the gifts overnight but they never touched them all the while I was there. It was a very productive trip.

BIGFOOT IN OKLAHOMA

On October 9th, I leave for Oklahoma's Kiamichi Wilderness for two weeks, staying in a rough cabin. This area has both Sasquatch (conical-shaped heads, long arms, with ape-like face), and the "Ancient Ones" (human-like face, round heads like us humans, and arms in normal proportion to the body). This is a message I received from "Haloti" who is a female Ancient One with hair all over her body, is 28 years old, and a medicine woman for her people, "Some say, men want to kill us. We are people, not Elihim, not nephilin, not Evil Spirit. We are First People, seed of Adam, not of Cain. Learn good the old ways, time is short, soon come Last War. We all will be safe in words."

She shared this September 2004 and it is verbatim. We need to grow up. Move ahead to more evolved thinking about these beings if we are to solve this mystery. If a reader laughs at this report, I feel sorry for them, because they are laughing at themselves out of their own egotism and naivety. I will help any researchers in conducting field research or planning a field trip or assessing any paranormal encounters they or others might have had.

To me, the paranormal has become normal" in my life. I'm not into the psychic Sasquatch...THEY are into me, and so far, I have documented 116 witnesses (experiencers) who have had telepathy and other psychic activity directly related to these nature beings (I had documented 76 witnesses in 1998 when my book, "The Psychic Sasquatch " was published (1998, Blue Water Publishing, ISBN 1-893183-14-9). Anyone wishing to purchase an autographed copy of my book can call me at 425-844-8409, or send a money order for $25 to order one. Presently, I am writing a second book titled, "The Sasquatch People," which will include several photographs of both Sasquatch and Ancient Ones.

I suggest readers order the book by Joan Ocean, "The Dolphin Connection," another is "Animal Voices, " (2002) by Dawn Beuman Brunke, and "Kinship With All Life," by Jo Allen Boone. "What The Animals Tell Me," by Beatrice Lydecker. Penelope Smith is the most well known animal psychic. Do a search on the Internet under "Animal Communicator" or "Mental Telepathy: and read up on it. No offense to anyone, but a majority of Bigfoot researchers are ignorant of who Bigfoot people are and the unusual skills they possess. Why? Because not one "expert" has interacted with these beings on a friendly basis. A few rare encounters by researchers is not enough. One's whole life changes when you befriend them. I am merely objectively telling it as I documented it. Each one of the researchers had contributed greatly adding pieces to the puzzle over the years. My respect goes out to them. I encourage them to educate themselves into the area of the paranormal in order to expand their thinking, giving them a better understanding of the psychic Sasquatch. Our research is a whole new area of science that empirical science has ignored because their outdated, non-comprehensive paradigm is inadequate when applying it to the realities in Universal Nature. It's exciting and am happy to have shared this with The Track Record.

In the words of a Zen monk:

"All life in nature has a spiritual dimension and is sacred. When we honor other creatures as we do ourselves, we all evolve another step."

25 Years Experience

Kewaunee Lapseritis, B.A., M.S.
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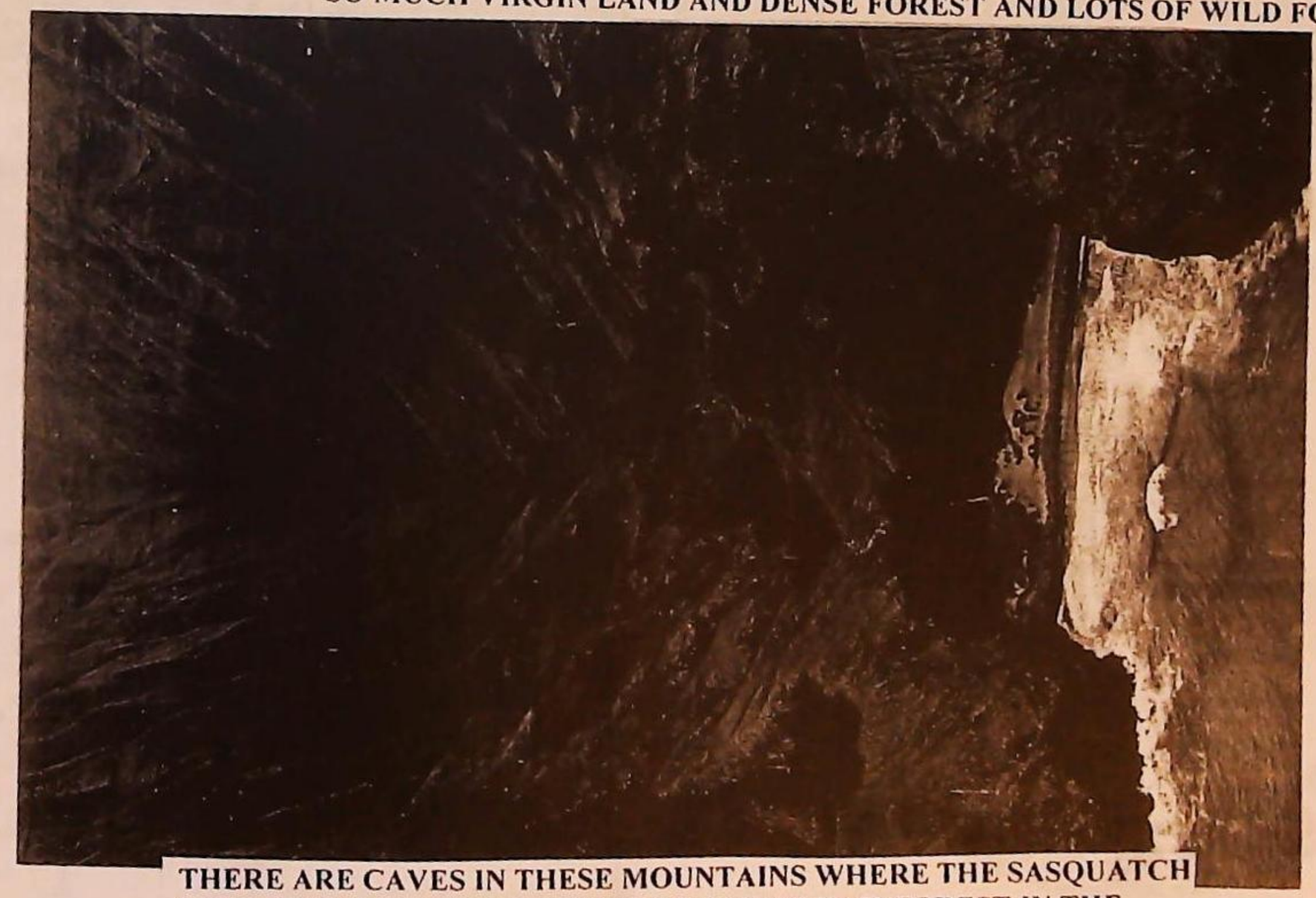
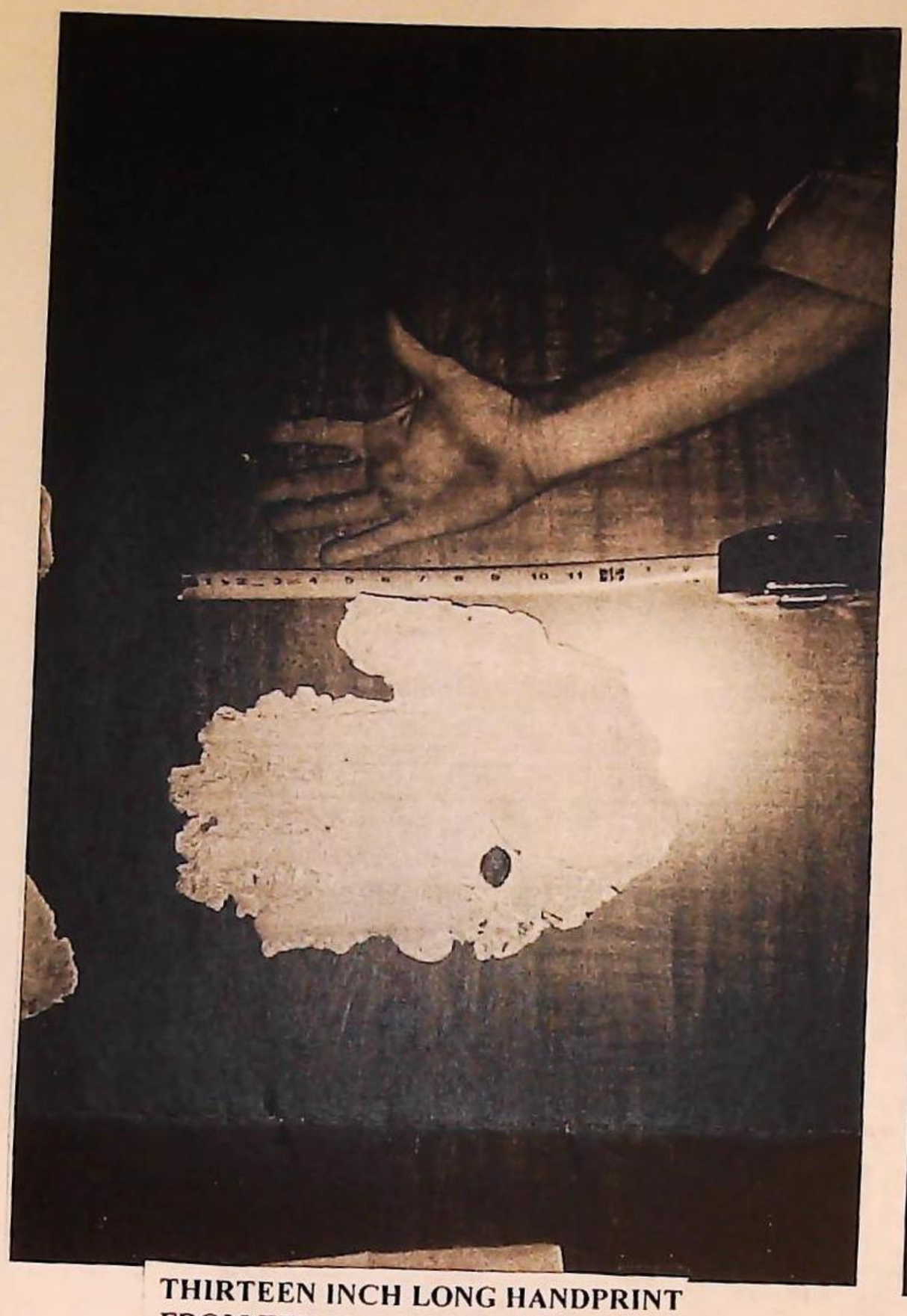
RECVD
26 SEP 05

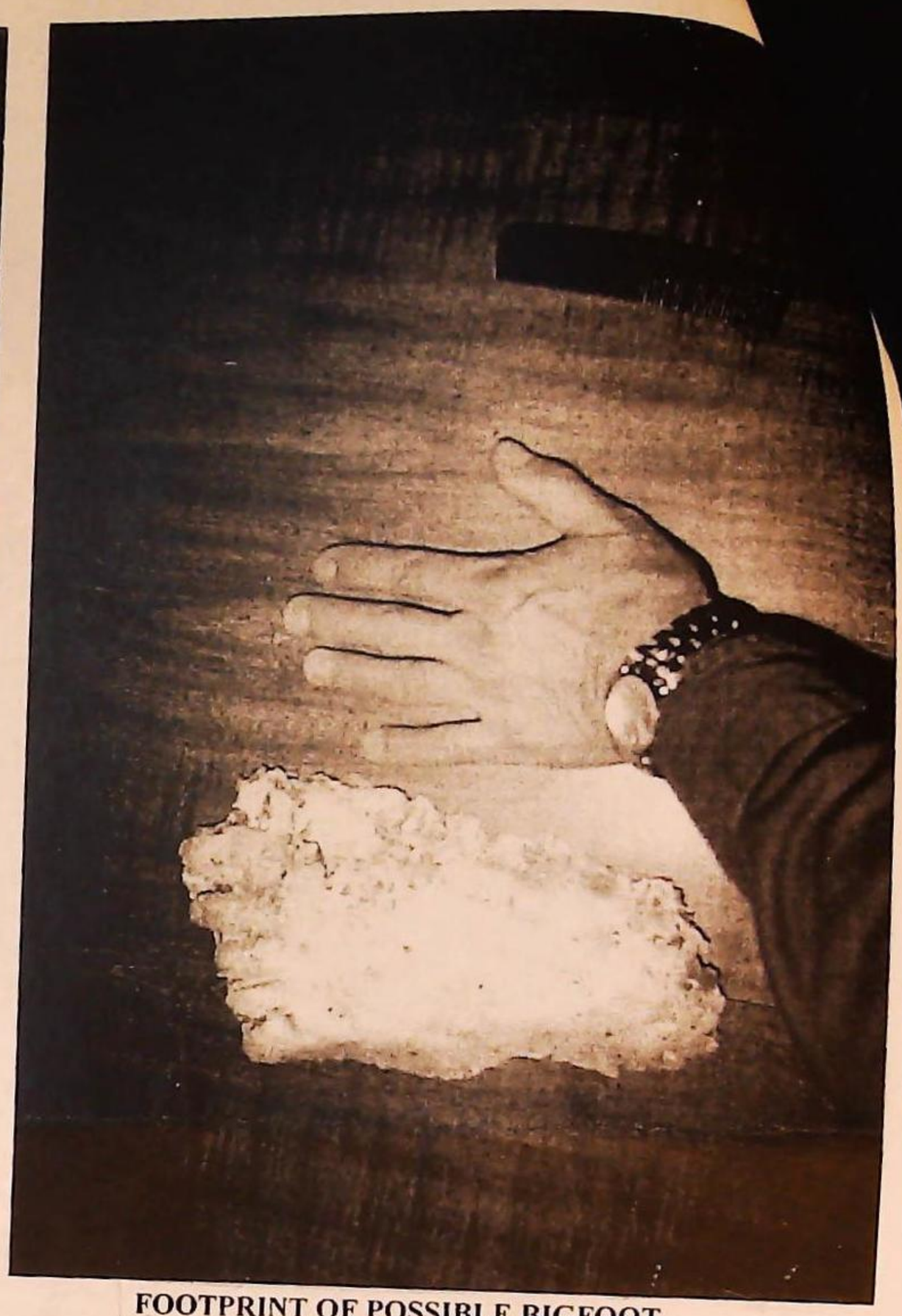
IF A PERSON DOESN'T BELIEVE IT'S POSSIBLE FOR SASQUATCH TO LIVE ON KAUAI, CHECK OUT THESE VAST RUGGED MOUNTAINS AND THINK AGAIN. HOW DID THEY GET THERE? THEIR FRIENDS, THE ETs, DROPPED THEM OFF! YOU MAY USE THESE POST CARD PHOTOS TO ILLUSTRATED HOW A BIGFOOT COULD SURVIVE ON KAUAI. THERE IS SO MUCH VIRGIN LAND AND DENSE FOREST AND LOTS OF WILD FOOD. K.L.



THERE ARE CAVES IN THESE MOUNTAINS WHERE THE SASQUATCH LIVE. THEY INHABIT THE MOUNTAINOUS RAINFOREST IN THE INTERIOR, AVOIDING PEOPLE. K.L.



THIRTEEN INCH LONG HANDPRINT
FROM TEXAS K.L.



FOOTPRINT OF POSSIBLE BIGFOOT
IN TEXAS K.L.

OHIO CENTER FOR BIGFOOT STUDIES

Cincinnati, Oh

From The New Mexican (Santa Fe): 26 Nov. 2005
Trail dust, 11/26/2005 - Monsters on the Rio Grande
By MARC SIMMONS

Most peoples of the world have myths and legends of monsters and other fanciful creatures that spring from humanity's fertile imagination. For a thousand years before Columbus, Europeans busily assembled a reservoir of lore about oneeyed beasts, dragons, giants, amazons and headless monsters that breathed through their stomachs.

These weird ideas and legends were quickly transferred to America. On many of the earliest maps, engravers included images of sea monsters and land dragons in those spaces still unexplored.

The Spaniards who settled New Mexico at the beginning of the colonial era brought with them their Old World notions of monsters and mythical beings.

For example, when Juan de Oñate led an expedition from the upper Rio Grande westward to Arizona in 1604, he was accompanied by Father Francisco de Escobar. The priest was an expert in Indian languages.

In speaking to natives along the Colorado River, he claimed they told him of curious beings who lived beyond the horizon, "monstrous and never seen in our time."

Among them were humanlike creatures with large ears that dragged on the ground; others born with but a single leg and foot; a tribe of people that slept standing up; and another tribe that slept under water. These clearly were not Indian notions, but the friar's projection of European myths.

There exists a rare book written in French and published in Paris in 1784 containing engravings of monsters that are supposed to inhabit New Mexico. In its pages are several images of "harpies," which are birds or Animals with human heads and horns.

Author of this bizarre volume was a prince of the French royal household who later ascended to the throne as Louis XVIII. In the book credits, he gave himself the imaginative titles of Count of Barcelona and Viceroy of New Mexico.

In the folk culture along the Rio Grande, one finds persistent tales of a fabled monster known as the basilisk, or in Spanish, el basilisco. The legend originated in North Africa, was carried to Spain by the Moors and later transferred to the colonies in America.

The basilisk is variously described as a large lizard, serpent or dragon. In all cases, its breath or its look, when falling upon a human, is said to be fatal.

In Spanish myth, the creature is born from an egg laid by a rooster. But in our own Southwest, it is said to spring directly from the hen without benefit of an egg. As to the deadly effect of the monster's eye, the Rio Grande version of the story follows belief in other parts of the Hispanic world.

If the basilisk sees someone first, that person dies. But if the situation is reversed and the creature is caught unaware and observed by a human first, then it dies.

A basilisk once found a home in a magpie's nest in a tree that grew beside the Albuquerqueto-El Paso wagon road. Many an unsuspecting traveler was killed by its deadly gaze. Finally, a mirror was placed near the nest. The beast looked at its own reflection and perished.

The same story, with slight variations, occurs in such widely separated places as Spain, Guatemala and Chile.

Another common tale in New Mexico concerned a monster snake. This was a legend that arose from American Indians.

The oldest version comes from Pecos Pueblo. Lt. James Abert wrote in 1846 about a giant snake god that had once been kept in an underground kiva and fed infants for nourishment.

His large appetite contributed to the extinction of the pueblo by the late 1830s.

Of this beast, Santa Fe trader Josiah Gregg reported: "Once I met a New Mexican rancher who asserted that upon entering Pecos Pueblo one winter's morning, he saw the huge trail of the reptile in the snow, as large as that of an ox being dragged."

The Indians of Taos Pueblo are also reputed to have possessed in the 19th century a giant rattlesnake that dined on their babies during important feast days. At the time of the 1847 uprising, American military forces attacked the pueblo.

In the midst of the battles, the "snake god" was seen to be in danger. So a brave Indian placed it under blankets in a handcart and rushed it to safety through a hail of bullets. But in the process, the rescuer was shot to pieces.

SAND SCULPTURE, CREDIT DEBBIE HYCHA

omPravda: 24 March 2005
ysterious amphibious creature of the Caspian
by Rafic Garifdjanov, Baku

Residents of a few towns on the Caspian shores in Iran and Azerbaijan say that they saw an amphibious man, he was reported to be swimming amidst huge shoals of fish. Rumor has it that the waters where he swam were turning spanking clear

For the last two years residents of coastal areas around the southern and southwestern Caspian Sea have been reporting of some amphibious creature resembling a human being. In March this year an eyewitness account from the crew of the Baku, an Azeri trawler, was published by Iranian newspaper Zindagi: "That creature was swimming parallel course near the boat for a long time," said Gafar Gasanof, a captain of the ship.

"At the beginning we thought it was a big fish, but then we spotted hair on

the head of the monster and his fins looked pretty strange... the front part of his body was equipped with arms!" said the captain. Back in Azerbaijan,

nobody took his story seriously. It sounded ridiculous to those who thought that the guy must have been drinking while on board.

On the contrary, shortly after the publication of his interview, the offices of the Iranian paper got flooded with numerous letters of the readers who claimed that the story was yet another piece of evidence proving the existence of the so-called "man of the sea". The readers pointed out that

many fishermen had repeatedly seen the strange creature at sea and on shore after the seabed volcanoes in the area of Babolsera had come to life in February and offshore oil production operations had intensified in the Caspian.

All the eyewitness accounts provide a similar description of the marine humanoid.

His height is 165-168 cm, he has a strong build, a protruding ctenoid stomach, his feet are pinniped and he has four webbed fingers on either of his hands. His skin is of moonlight color. The hair on his head looks black and green. His arms and legs are shorter and heavier than those of a medium-build person. Apart from his fingernails, he has nails growing on the tip of his aquiline nose that look like a dolphin"s beak. No information as

to his ears. His eyes are large and orbicular. The mouth of the creature is fairly large, his upper jaw is prognathic and his lower lip flows smoothly into the neck, his chin is missing.

Iranians dubbed the creature Runan-shah or "the master of the sea and rivers." The name is partly based on stories about large shoals of fish accompanying the creature at sea. Other stories refer to the waters that would turn crystal clear and stay that way for two or three days after the creature was seen swimming in those areas. Fishermen claim that fishes that stay alive for a while in the net can feel the creature coming out of the deep blue sea. Fishes were reported producing barely heard gurgling sounds as the monster came near. He was said to answer the call of the catch by making similar throaty sounds.

Some researchers believe that there is no smoke without fire and the stories circulating in Iran can be true. Besides, last May Runan-shah was seen by Azeri fishermen living in the villages located between the cities of Astara and Lenkoran.

According to a theory, the creature is not alone, there is a family of underwater humans who are on a mission ... to tackle environmental problems of the Caspian.

The reproduction of flora and fauna in the Caspian has significantly deteriorated due to a surge in offshore oil production operations and

underwater volcanic activity in the above parts of the sea. The Astrakhan fishermen has long complained about a decrease in the stock of sturgeon, the total disappearance of sprat and the like. The seafood industry figures indicate that the situation in the southern Caspian has worsened even more this year.

The Caspian Runan-shah is not the only species of underwater humans on record.

Both Herodotus and Plato believed that original human beings were amphibious and might have founded an underwater state.
Modern doctors actually agree to that theory by saying that hiccup is an atavism dating back to ancient times when humans had both lungs and gills.
A book of collected scientific articles titled "The Universe and Humankind"
that was published in St. Petersburf in 1905 contains a story of "marine female" caught in the Caribbean. It also has stories about dead bodies of the amphibious humans washed ashore in the Azores in 1876. Their descriptions largely correspond with the reported description of Runan-shah.
An amphibious humanlike being was reported in Karelia in 1928. The creature was repeatedly seen in the lake of Vedlozero by local residents. A group of researchers from the Petrozavodsk university arrived to investigate the case on location. Unfortunately, the findings were classified and the members of the research party eventually perished in the Gulag.
According to latest reports in the media, Iranians have already started their research of the Caspian phenomenon. The international scientific community might as well help unravel the mystery if politics do not get in the way of science this time around.

Reporter's Notebook: What happened to Sasquatch Man of Kings Pond Park?
Wednesday, October 26, 2005, SCOTT HEWITT Columbian staff writer

On a sunny afternoon in August, I was on my way to an appointment and chanced to coast up Northeast 54th Avenue. My eye was drawn to the blue-and-white "Future Neighborhood Park" placard in a field. Then I noticed the towering apelike creature prowling across the veggie patch. No mistake: It was Sasquatch.

Naturally, I parked and went over to say hi. Bigfoot didn't say much, though, because he was made of thick plywood. He towered over me but didn't make a threatening move. Stuck to his back was a weathered business card that said "Larry Lund, the Sasquatch Sleuth." The phone number wasn't legible. There was nobody home at the house alongside the little empty garden. I snapped a couple of pictures and went on my way. It was your typical chance meeting between reporter and myth, and I frankly forgot all about it. Until, that is, I started hearing that Sasquatch had prowled right off the landscape. Parks planner Stephen Duh said Sasquatch went away along with the renter who'd been there since long before Parks and Recreation bought the land.

Man and myth were evicted because Kings Pond Park is one of those lucky parcels that'll change from open field to neighborhood playground thanks to the metro parks ballot measure that passed this year. With construction set for for 2007 and planning soon to get under way, Duh said, the city wants the house gone. That'll probably happen this winter. But here's where things started getting weird. I checked The Columbian's electronic archive for clues about a Sasquatch Sleuth named Larry Lund, and found more than I'd bargained for. Lund was indeed famous as a Bigfoot investigator and expert who'd appeared on television and before many groups and conferences focused on the elusive creature. Even more surprising to me was that Lund had died in August 2000, at age 66. Yet neighbors told me the fellow who'd vanished with his Sasquatch was definitely Larry Lund. Former next-door neighbor Jeanette Dunkin sang Lund's praises as the friendliest, nicest guy you'd ever want to meet and added that he'd had a hard time finding a new place to take his humongous collection of Bigfoot materials and paraphernalia. All while being dead? Impressive. And a little creepy. Mindful of the fact that Sasquatch is generally thought to have been debunked a few years back and that nary a Lund has been mentioned in our newspaper since I began to ponder this ghostly Lund figure following ghostly Bigfoot off into the ghostly afterworld. Larry lives!

Well, the answer is obvious enough: The gentleman who died in 2000 was a different Larry Lund. He was owner of the Igloo restaurant on East Evergreen Boulevard from 1991 until his death. He lived in Washougal. Meanwhile, the Sasquatch Sleuth, alive and kicking at age 58, has moved to Stockford Village that's northwest Hazel Dell, you might say, tucked between Sacajawea Elementary School and Northeast 99th Street. OK, maybe it's not that creepy a story. Just a simple misunderstanding. But since it's Halloween, I don't mind telling you I found the whole thing a tiny bit chilling. (Guess I must be starved for chills.) This Larry Lund said he once was used to being mistaken for the other Larry Lund who was a good friend of his brother's although it hasn't happened in a while. He was able to brush up on reassuring people that he's still alive by reassuring me.

He said he hated to leave his green spread in East Minnehaha after 15 years, and that his plywood Sasquatch now lives in his new backyard alas, no longer on public view.

Most amazingly, Lund said he's still on the fence about the real Sasquatch. He's spent close to 40 years investigating claims and studying evidence, much of which doesn't impress him. But the fact that Ray Wallace of Seattle was called the fabricator of the whole thing after his 2002 death doesn't impress Lund either. "We have Bigfoot sightings that go back as far as 1811," he said. "There are Indian legends and all kinds of sightings from before Ray Wallace's time." So the mystery endures. For some, anyway. But for now let's file away the case of the Disappearing Sasquatch Man of Kings Pond Park.

Happy Halloween! Scott Hewitt covers neighborhood news and issues. Contact him at 360-759-8017 or scott.hewitt@columbian.com.

What: The International Bigfoot Society.
When: 6 p.m. dinner and 7 p.m. meeting on the last Saturday of every month.
Where: Dad's Club, 8608 N. Lombard St., Portland.
Information: Visit www.international bigfootsociety.com.

JOURNAL OF SCIENTIFIC EXPLORATION
A Publication of the Society for Scientific Exploration
Volume 18, Number 4
2004

Re-publish if you like.
G.

Raincoast Sasquatch by J. Robert Alley. Hancock House, 2003. 359 pp. $14.95 (paper). ISBN 0-88839-508-6.

Actively curious members of the Society For Scientific Exploration (SSE) should be willing and able to share their working hypothesis and three books-to-read with any curious fellow member as an introduction to the subject of their special interest. With the publication of J. Robert Alley's book, subtitled *The Bigfoot/Sasquatch Records of Southeast Alaska* . . . , the reviewer's current three-read list for the question of another, gigantic anthropoid contains three educated, intellectually curious British Columbia (BC) writers: John Green (b. 1927; *Sasquatch: The Apes Among Us*, 1978: see *Journal of Scientific Exploration [JSE], 18*, 37); John A. Bindernagel (b. 1941; *North America's Great Ape: The Sasquatch*, 1998; see my review, *JSE 13*, 549); and now, most recently, Alley's (b. 1950) book, with three appendices, maps, bibliography, and three indices: general, places, and names. Each author brings an individual strength to the presentation of the data they have painstakingly assembled, and an accountable weakness in their exposition of alternative working hypotheses.

Reciting over one hundred sighting reports, which typically last from several seconds to a minute, and sound reports, by definition ambiguous when, as a rule, the vocalizer is unseen, is an inherently tedious undertaking. Here Alley enlivens the reports with thirty illustrations—evocative, but second-hand, vignettes–photographs of trees, parts of trees, masks, etc., although the footprint drawings are barely distinguishable from one another and without scale bars (his Figures 26, 29–34). Alley further enlivens the reports with a light hearted approach—with an occasional malapropism—especially in chapter summaries.

For example, at the end of Chapter 1, "Along the Roads," Alley acknowledges a sample of fewer than twenty, suggesting nocturnal activity is insufficient, and remarks that Green's and Bigfoot Field Researchers Organization's samples are larger and "may suggest something else" (p. 32). In fact, Green concludes, "I have always considered the existence of a substantial proportion of night sightings to indicate that the sasquatch are largely nocturnal . . ." (1978: 452). The reviewer makes nocturnality a basic behavioral trait in 1975 (*The Scientist's Look at the Sasquatch*, eds., Sprague & Krantz, 1977: 121) and 1979 (*Current Anthropology 20*, 624). Bindernagel has "the largely-nocturnal sasquatch" in the second of twelve mentions in his index (1998: 86). At the conclusion of Chapter 3, "Close Encounters," Alley banters about eyeshine and concludes:

"The question is largely anatomical, and I am not a sufficiently large anatomist to answer it" (p. 56). Closing Chapter 4, "Aquatic Anthropoids," he suggests that the anthropoids reported swimming underwater while only kicking their legs "may be further [?] evidence [?] of a nonhominid ancestry" (p. 64). This is utter sophistry! Hominids can run and swim bipedally; apes cannot.

Compared with Green's cool, practiced journalistic style and Bindernagel's succinct scientific exposition, Alley's presentation of his Alaskan data, which he suggests are really no more than a sample of natives of, or Alaskan migrants to, Ketchikan and Revillagigedo Island (p. 316), is mostly verbatim and articulate, with only the briefest, yet adequate, introductions and contexts. The reports will be familiar to those who have read Green (1978) and Bindernagel (1998). "[W]e noticed [in the edge of the headlight's illumination] a tall figure . . . running like a man. We were doing about thirty-five miles per hour." This is followed by "Sasquatches have been documented elsewhere as running . . . up to forty-five miles per hour, perhaps faster [!]" (p. 67), without a citation. Green's classic transcription of Albert Ostman's 1924 adventure with a family of four near Toba Inlet, BC, is appropriately presented again, with Green's gracious permission.

Two reports "replicate" details of Steinbeck and Ricketts' (*Sea of Cortez*, [1941] 1986: 36) second-hand "Old Man of the Sea" report:

> "He is very large. He stands up in the water, three or four feet emerged above the waves, and watches an approaching boat . . . then he sinks slowly out of sight. He looks somewhat like a tremendous diver, with large eyes and fur shaggily hanging from him."

Fifty years later and twenty degrees to the north:

> "I tried to take a picture, but it went straight down. It had been standing three or four feet out of the water . . . and . . . turn[ed] to gaze at us. We could see two round dark spots that looked like eyes, but didn't see any nose or mouth, kind of flat" (p. 63). "[T]he thing had hemp-like hair, looked like a Sasquatch, had big eyes . . . almost as large as baseballs. They were black, like a seal's eyes but a lot larger than that . . . and he was staring right at us, just as curious as we were. [. . .] It had a flat face . . . then it went slowly straight down, and didn't reappear'" (p. 62).

A couple of "escalation of hypotheses" reports are included. In one, a woman, upon seeing two wild youngsters on a beach, recalls first thinking: "What's someone's child doing in a black snowsuit in the middle of the summer?" (p. 82). Several reports reflect, one way or another, the "taboo" seemingly so often surrounding wild folk and the many local synonyms for them, in virtually every Cascadian First Nation language. If "the Anglicized name sasquatch [is] based on a Native Coast Salish name for a large, hair-covered, manlike creature" (p. 9), then the captions for his Figure 12a—"Kwakiutl sasquatch mask"—and Figure 12b—"Tlingit sasquatch mask"—surely require two ethnographic citations, each, to be accepted.

Among seventy some illustrations throughout the book are the works, unacknowledged in captions or text, of the celebrated Kwakwakawakw artists Chief Willie Seaweed (p. 129) and Chief Mungo Martin (p. 133, his Figure 24), and Professor D. Jeffrey Meldrum of Idaho State University, Pocatello (p. 188). Also unmentioned is Patrick S. Beaton, Six Nations Mohawk, whose ten pages of illustrations, six in color, show big-nosed faces and well defined musculature of the arms, under black or brown hair. While several postures show sasquatch foraging and eating, as reported, Beaton, like Alley, fails to adequately capture the oft-reported enormity of torso and breadth of shoulders (Appendix 1). The *lack* of muscle definition in so obviously powerful a physique is remarked upon at least once by an eyewitness in Green (1978). Failures to represent reported

dimensions and proportions are common, in the reviewer's experience. Only two first-hand representations are included: His Figure 14 (p. 74) seems the better one. In "Part Three / What Could It Be?", which has 2 chapters, *vs.* ten chapters in Part One and five chapters in Part Two, Alley offers three alternative hypotheses. Is it a relic hominid, an aberrant ape, or a third, purely hypothetical, hominoid? Alley presents no data, nor citations, for the latter two because none exist. And both imply two evolutions of bipedality, unparsimonious choices compared with one evolution of a basal, bipedal, swimming hominid from which *Paranthropus* and *Homo*, the robust and the gracile, derive. But however misleading or mistaken Alley's analysis may appear to the reviewer, it pales before Coleman and Huyghe's wildly unparsimonious *The Field Guide to Bigfoot, Yeti, and Other Mystery Primates Worldwide* (1999). I asked a respected researcher if he had read it. He replied, frowning, "Six ...?" in a rising tone, ending with a squeak of exasperation. He took a breath and began again. "Six different creatures?!?!", he declared, finishing with an understated, but unmistakably derisive, snort.

The late Sir John Napier, MD, a renowned physical anthropologist—who, with his colleagues Louis Leakey, renowned Anglo-Kenyan fossil discover, and Professor Phillip Tobias, PhD, of the University of Witwaterstrand, erected *Homo habilis*—dismissed the aberrant ape hypothesis in favor of the hominid. "Of all the candidates for Bigfoot ancestry, the claims of *Gigantopithecus* and *Paranthropus* are by far the strongest" (*Bigfoot*, 1972:192). In 1985, Napier and his wife, Prue, in *The Natural History of the Primates*, make *Gigantopithecus* a hominid, as does Krantz. "The fact [is] it would be classified in the human family of Hominidae ..." (*Big Footprints*, 1992: 173). At the 54th Northwest Anthropolosical Conference, University of Idaho, Moscow, 2001, in honor of Emeritus Professors of Anthropology Grover Krantz and Roderick Sprague, I took the opportunity to publicly verify this conclusion. Krantz replied, "Yes, it would be a hominid." Bindernagel, a PhD field biologist, recently observed (again), "the shape of the [sasquatch] foot, as documented in numerous photographs and casts[,] ... is ... like a giant human foot ..., thus suggesting a human [ie., hominid], rather than great ape, origin ..." (*JSE, 18*, 60). Meldrum, an anthropologically trained anatomist, concludes his recent abstract: "The observed and inferred sasquatch locomotor anatomy parallels the stable adaptations that marked the greater span of early hominid bipedalism" (*JSE, 18*, 65).

Precise terms for these novel folk exist, but clearly have not yet come into common usage. I vividly remember asking the better part of a hundred members, in the audience at the 18th Annual Meeting of the SSE, 1999, "How many are familiar with the robust hominid *Paranthropus*?" Only one hand was raised; thus, difficulty! What is the reviewer's working hypothesis? If one supposes, as the reviewer does, that *Paranthropus* is represented by the early (six or seven million years ago) diminutive *P.* (Sahelanthropus) *tchadensis*, followed in time by *P.* (Zinjanthropus, Australopithecus) *robustus* (boisei,

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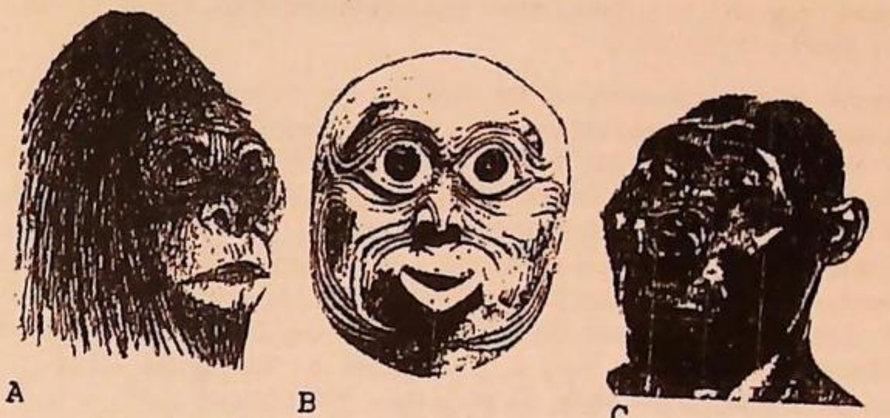

Fig. 1. (A) M.M.'s sketch of a "flat-faced" wild woman, with the mouth protruding more than the nose (Alley's Figure 14, p. 74). (B) Tlingit mask of an "old man" (a Kwakwakawakw name synonymous with wild man, *bukwas*, etc.), c. mid-19th century, in the American Museum of Natural History, with their kind permission. Remains of fur strips for big arched eyebrows, moustache, and goatee are apparent. (C) The Smithsonian Institution's 1.75 million-year-old fleshed *Paranthropus robustus* (boisei) skull, displayed in the National Museum of Natural History's Anthropology exhibit, with their kind permission. The ears and nose are necessarily conjectural. The face is slightly dished, with brows, cheekbones, and mouth around the edge.

afarensis, aetheopicus, ghari, anamensis), which reaches the Tropic of Capricorn in Africa, and then the super-robust Asian *P.* (Gigantopithecus) *blacki*, coexisting for one million years or more with *Homo erectus*, then the obvious choice is *P. blacki* extant.

The sketch of a wild woman face (his Figure 14) by eyewitness "M.M.," a Ketchican taxidermist and hunter who observed the figure from the bottom of a skiff with a variable nine-power scope about 150 m away, is shown in Figure A. Serendipitously, "Mr. 'M' ... was most patient in subjecting himself to long, repeated interviews [by Alley in 1999, and once by Green and Alley in 2000] in which he consistently confirmed the details ..." of his sketches and recollections of his 1992 observation. Further, he describes details of pedal anatomy perfectly congruent with the findings of Krantz (1992) and Meldrum (2004), in their analysis of the Patterson-Gimlin film (1967) and footprint photographs and casts. He recalls, "The peculiar projecting nature of the heels," and that "the whole length of the foot seemed to bend inwards, very strange, it almost seemed to me to make the letter 'C' [as the woman sat on her heels]. It seemed much more flexible than a human's." His description of the head above the brows recalls Ostman's. Full breasts "about the size of dinner plates" and the woman's unmistakably advanced pregnancy suggest an adult female, which, *vs.* males, are very rarely reported (pp. 71–76).

Everyone may decide for him- or herself how good the likeness among Figures A through C is. But no one aspiring to an informed opinion in the matter (Here we categorically exclude "esicops," with their "50 years of bigfoot" buncombe!) can afford to overlook all the data—"anecdotal" (and thus beneath scientific notice?) though they are said to be, by scoffing anthropologists and biologists—in Robert Alley's *Raincoast Sasquatch*.

GORDON STRASENBURGH
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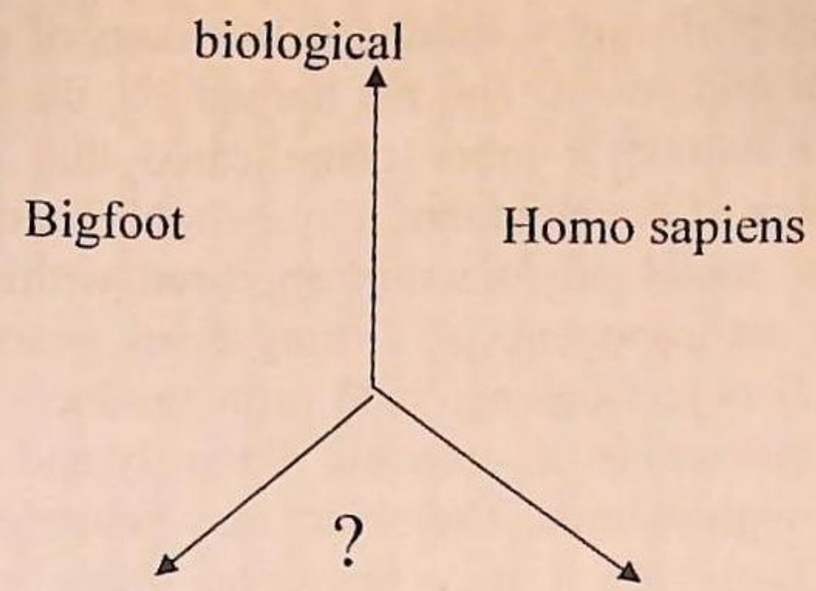
Does 4th form of matter organization exist?

V.B.Sapunov

According to classical philosophy, there are 3 variants of matter organization – nonbiological, biological and social. The fist burned 2nd, the 2nd burned 3rd. The modern understanding of nature is more complicated that classical one. We understand that some modes of development may be real. Nature has general and reserve ways of progress. social organization appeared within generum Homo. What was reserve way of anthropogenesis? During many years I studied Bigfoot considering it as biological object belonging to primates localizing between man and ape. Some strange characters of it – terrible illusively and other suggests that the object has not only biological basis. The object may be understanding basing at a new philosophy. The basis for it may be gotten from modern science on humanity. Homo sapiens is object of double nature – biological and social. The question, what nature is primary has no sense. Man is interaction of two parts – as square is interaction of length and width. Getting social state man saved biological one. Biological life span of man is 30 years. The same is true for apes and ancient men. Social progress and medicine gave a new limits – 70 and even 95 years. Hence social-and-biological state is more progressive than biological one. Some scientists (primary Russian professor L.Vasilyev – 1893 – 1965) suggested 3rd hidden part of human nature. Vasilyev named them "mysterious phenomena of human mentality". The example is extrasensory perception, telepathy, suggestion and so on. According to professor B.Kazhinsky, the phenomena are based at electronic and magnetic characters of living cell. But all such a phenomena are rudiment. Absence of theory for them leads to impossibility to use them for practical purpose. This phenomena are more typical for animal. The hypothesis is - the phenomena are example of 4th variant of matter organization – phychophysical. That means that mentality got state of physical field. Bigfoot is object of double nature – biological and phychophysical. The specific form of matter organization gives many advantage for Bigfoot. He may suggest horror for man and animals, may suggest that he is invisible. He may sense human interest for him and miss meeting. Looking for Bigfoot by usual methods of hunters and trappers is mistake. It is the same that making social prognosis and programs basing only at zoological data. According to T. de Chardin and V.Vernadsky, human social organization made a new state of Earth – noosphere. Transformation of biosphere into noosphere had reserve way – phychophysical sphere. Homo sapiens was able to survive within this sphere as hidden species having a little number of camouflage willages. Let us consider ways of matter development as 3 rays. The question is – does third combination possible? May social activity be based at phychophysical activity without biological foundation? Such variant is close to religion understanding of Got. I am atheist, but I believe, that religion is not only collection of mistakes. It is summarizing of thousand years experienced of humanity. I may add that modern science registrated abnormal phenomena (UFO etc) that exists,

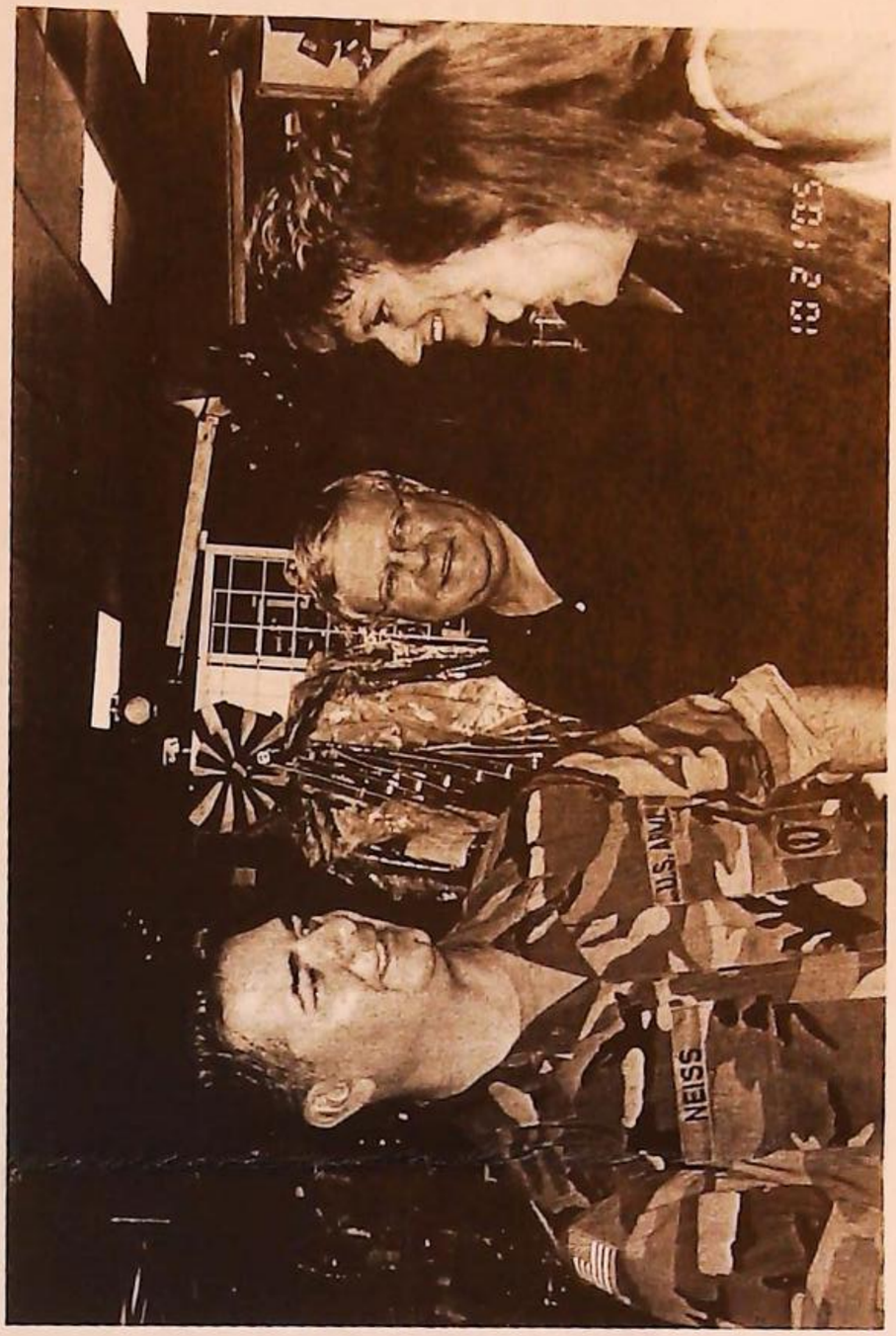
but cant be understated because of absence of theory. Nay be such a phenomena are example of third combination of figure.



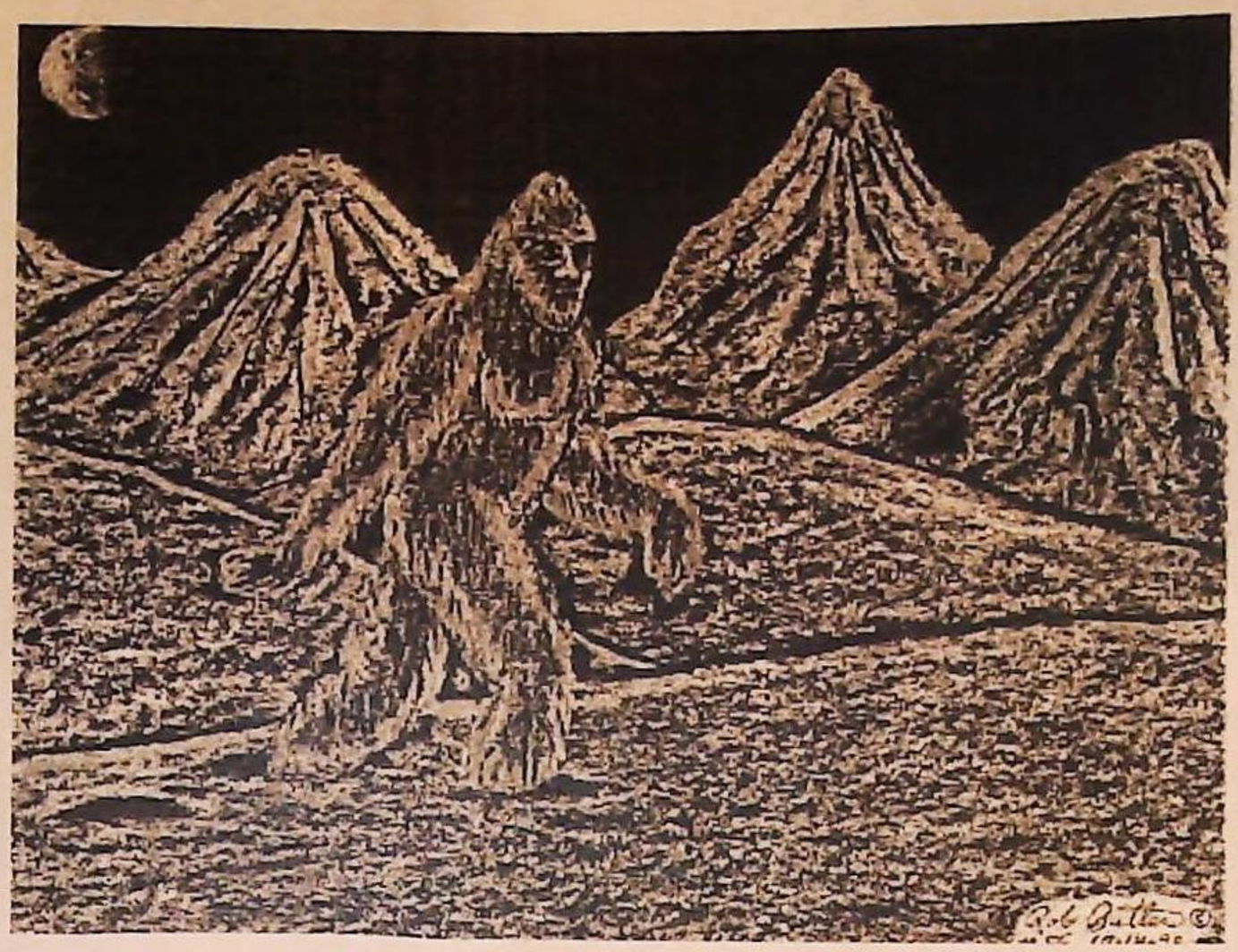
The main conclusions are:
1.Study of Bigfoot is not only looking for rare species. It is way toward understanding of principal laws of nature.
2.Looking for Bigfoot is not problem of huntering and trappering. It is problem of fundamental science and phylosophy.

Dear Ray!
Last week I had course of lecterns "Human ecology" for extern students of Hydrometeorological University. I told some words about Bigfoot and then students told me following information. One girl, august 1993, having 12 y.o. spent summer vacation at village Vybor, Pskov province (57° NL, 29°WL). Late evening with group of young people and two dogs they returned home from walk. Suddenly they were surprised by strange behavior of dogs - they were afraid of something. Soon people got state of horror too. Soon they saw muffled figure at field, 50 meter from them, looking like man 3 meter high. Everybody returned home very fast. Next day they went back. They saw nobody, but fixed giant footprints at field.
One young man 1994 served as soldier at military camp Nizino near Petersburg, 59°50', 29°45'. To the north - famous parks Petergoph, to the south - deep forests. Late evening, end of summer, he saw two light red eyes looking for him from forest. Distance - 30 - 50 m, high from earth more than 2 meter. Base between eyes were close that base of man or bare. Soldiers stepped ahead, eyes got back, saving distance. Getting state of horror, solder informed officers. Some min later 3 solders accompanying by officer returned back and saw the same eyes. Getting state of horror, they did not follow strange object.
This information is not direct testimony on BF, bur they may be associated with BF. Many details - size, state of horror, behavior of dogs are typical for such a meeting. Almost all such testimony from North-west of Russia took place within 1989 - 1995 - time of minimal anthropogen pressure on nature. All information suggests me, that usual biological methods are not sufficient for getting understanding of BF. We must introduce a new approach, basing of understanding of BF as both biological-and-phychophysical object.

Valentin Sapunov



15. SOME MORE OCTOBER IBS MEETING PHOTOS



Dec. 17, 2004

Dear Ray,

By using a large screen T.V. (42"), I was able to enlarge the Rubin Steindorf skeleton of Patty to 13" tall. By itself, this figure is meaningless, but when you start measuring body dimensions, like the length of the femur, for instance, unusual numbers start popping up. Perhaps the most telling of these dimensions is the distance from the left shoulder tip to the right shoulder tip. If Steindorf's modeling is accurate, and it certainly seems to be, we get a number of 7" (in the most measurable positions) for the distance between the shoulders. That is interesting because when placed into a ratio, that being 7/13, you get a measurement of 54% of total body height. So what, right? Well, ordinarily I'd say "who cares?"" Then it struck me to perform the same test on a real person for a comparison. I used a "typical" female (assuming Patty is a female B.F.) who was 68" tall (5'8") and had a shoulder span of 15". By placing these numbers into our above ratio of 15/68, we wind up with 22% of total body height. WOW!!! What a difference! The conclusion I draw from this information is Patty has an enormous shoulder span. More than twice as large as a normal human being's.

While inconclusive at best, this preliminary data may prove scientifically useful later on. I intend to continue with my measurements including skull size to height, etc. I will write again with my results. In the meantime, please feel free to have other investigators double-check my work. I am confident the results they get will be similar.

Happy hunting,

David

David Smith
Keene, N.H.

SASQUATCH HUNTER

BY WARREN WARSAW
THE VIRGINIAN-PILOT

Sub-freezing temperatures made the Dismal Swamp more foreboding than usual. But Travis McHenry climbed from his sporty 1995 green BMW 318i, energized for another hunt through the gloomy and mysterious woods.

Unarmed yet unafraid in his combat books, leather jacket and fedora à la Indiana Jones, the 24-year-old Norfolk resident wasn't there to glimpse river otters and warblers. He was scouting for more elusive quarry - something he's never seen.

Bigfoot.

After just five minutes of sifting through broken branches, McHenry knew what he had to do.

Leave the well-worn paths and step into the tangled overgrowth.

Bigfoot isn't easy to catch.

After all, there are only 2,000 Bigfoot creatures in the United States, with just two to five of them in the Dismal Swamp, according to McHenry.

In the Dismal Swamp and in his native Pennsylvania, McHenry has spent more than 100 days and nights the past seven years investigating weird-looking impressions made in the mud and pondering puzzling clues. It's all in an effort to find the giant ape-like beast that's become a legend in the Pacific Northwest and more recently has been reported in Virginia and other mid-Atlantic states.

McHenry is zero-for-100.

But he doesn't despair. All his life, he's found the journey more important than the prize.

As for straying from beaten paths, that's McHenry too. He doesn't take the road less traveled; he goes where there are no roads.

His passion for tracking Bigfoot began under wilder circumstances.

"A friend of mine in Pennsylvania and I watched the 1976 movie, 'Creature From Black Lake.' I was obsessed with the idea that another creature could be out there," McHenry said.

The two of them decided to begin their quest at the friend's grandmother's house, in the Bloomsburg area, where McHenry grew up.

Why there?

Well, said McHenry: "She smelled sulfur. It's a scent associated with Bigfoot sightings. During the night, we heard her cows mooing like crazy. Something was out there but we saw nothing."

The first of many disappointments hunting Sasquatch.

Once in early spring, he spent 18 hours alone in a north central Pennsylvania state park.

"I've found footprints on about 15 occasions and I've heard what sounded like an owl hooting in the middle of the day. A few times, I've heard crashing sounds too loud to be made by any common woods animal," he said.

According to McHenry, each of these phenomena could be explained independently, but together they point to Bigfoot.

"People have seen Bigfoot. Just not any scientists. All I'm saying is that it merits further investigation," he said.

McHenry said he believes that Bigfoot creatures are descended from Gigantopithecus, a large prehistoric primate found in Asian fossils and considered to be extinct. But some survived, he said, and spread to North America over an ancient land bridge from Siberia to Alaska.

He likens the survival of Gigantopithecus to the coelacanth, a fish that scientists thought extinct for more than 65 million years until discovered in 1938.

McHenry said his penchant for detective work serves him in his naval intelligence career as in his Bigfoot pursuits.

"I've trained myself to know what to look for in the woods. I can tell the difference between bark torn off by deer antlers versus bark torn off by other means," he said.

On one occasion in Pennsylvania, he found pieces of bark draped over a deciduous tree. Those pieces were not from any tree indigenous to that area, and it appeared to McHenry that it was some sort of territory marker.

Said Cathryn McHenry: "I always just threw Bigfoot into the same category as unicorns and the Boogie Man. In other words, they make good movies. So at first I thought it was ridiculous and I would find myself getting into debates about why Bigfoot could not possibly exist."

Then, in September, McHenry invited her to the annual East Coast Bigfoot Conference in Pennsylvania, south of Pittsburgh. He was one of the main speakers, talking about Gigantopithecus.

"Once you listen to enough people who have dedicated their lives to something they wholeheartedly believe in, it's difficult to refute every shred of evidence they have gathered," Cathryn McHenry said. "Over time, I realized that there's no reason Bigfoot could not exist."

She was hooked.

"A week after our wedding," he said, "we went to the Northwest River and we both heard some strange crashes in the woods."

While his wife shares his interest in Bigfoot, she doesn't share his intensity. Not yet, she said, adding: "But I'm getting there"

Travis McHenry has spent 7 years investigating weird-looking impressions made in the mud and pondering puzzling clues

Travis McHenry and his wife, Cathryn, look over the map of Northwest River Park in Chesapeake to decide which trail might lead to evidence of Bigfoot on a recent Saturday. McHenry, who lives in Norfolk, has been looking for the elusive beast for about seven years, in his native Pennsylvania and, now, here.

TO FIND OUT MORE

Travis McHenry is the administrator of Web site **www.para-normal.org**

AP photos

Ape perch. Dave Shealy spends many evenings perched on the shoulders of a concrete *skunk ape replica*, hoping that someone will pull over off U.S. 41 to ask him about his skunk ape sightings in Ochopee. Shealy, unofficial mayor of Ochopee, with a population of 11, has devoted three decades to proving the existence of the Florida skunk ape.

Skunk ape legend continues

It's not a man in a monkey suit, Ochopee's unofficial mayor says

ASSOCIATED PRESS

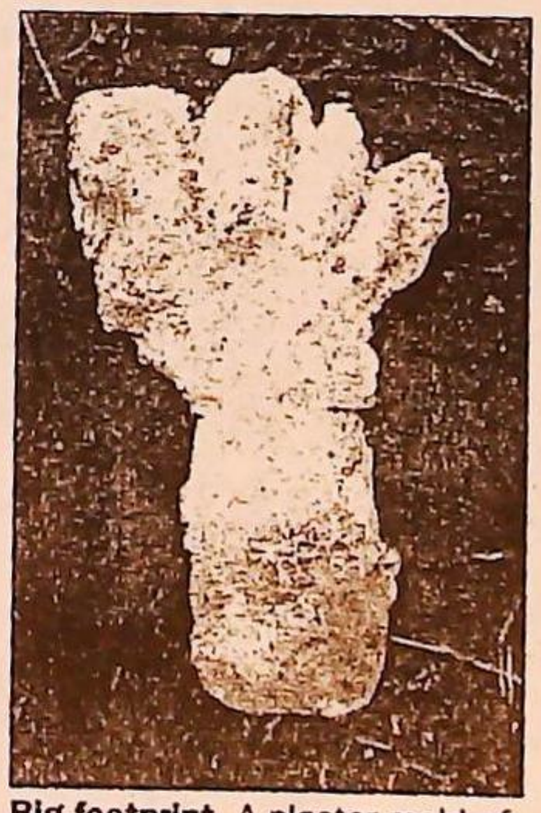
OCHOPEE — David Shealy's life mission is singular, a little lonely, and sometimes jinxes him with the ladies. None of this may be surprising, given that for more than a decade Shealy has tried to convince the world that outsized, lumbering ape-men call the Everglades home.

"It opens up a whole Pandora's box," Shealy, 41, conceded one recent sweltering morning as the sun made soup out of the air in Ochopee, a blip of a town in Big Cypress National Preserve, 30-odd miles west of the Miami-Dade County line.

Shealy is the self-appointed world expert on the Florida skunk ape, a legendary seven-foot-tall mangy creature and presumable cousin of Bigfoot, Sasquatch, Yowie, the Abominable Snowman, el Chupacabra, Harry of Hendersons fame and possibly Chewbacca the Wookiee.

The skunk ape, alias swamp ape, apparently smells like bad eggs and goat dung, an odor attributed to its poor bathing habits and penchant for sulfurous alligator caves. Tales of its existence percolated in Everglades City and go back more than 100 years, with various people — including a busload of highly excited British tourists who swore the creature revealed itself to them in 1997 — finding massive footprints and claiming sightings.

But Shealy, tall, lanky and goateed, a man rarely seen without his snakebite-proof boots, is the first to make the Florida skunk ape a full-time, if struggling, business. He guesses about seven apes wander about Florida, with Miami-Dade's expansion flushing them his way.



Big footprint. A plaster mold of the skunk ape's footprint is shown in Ochopee. The most recent sighting was September.

"I don't have a choice to believe because I've seen him three times," said Shealy, blue eyes a-twinkle beneath the brim of his gator-tooth-embossed, black leather outback hat.

Shealy sells skunk ape ball caps, camouflage T-shirts and bumper stickers in the curio shop run by his brother, Jack, at the pair's dusty, sprawling campground in Ochopee on the Tamiami Trail. He hosts a somewhat annual Skunk Ape Festival, replete with bands and hippies. He talks the creature up on local radio. He thinks the skunk ape legend could bolster tourism for Collier County, and once convinced its Tourist Development Council to part with $44,000 for a skunk ape hunting expedition, a plan the County Commission shot down.

"It serves the tourist promotion business best as legend," Jim Coletta, a county commissioner, wrote in a solemn consolation letter.

Shealy's efforts drum up a mixed local response. ■